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POETRY.

From Rev. B. D. Winslow's "Poetical Remains."

THE TEST OF LOVE.

(TO THE CHURCH.)

"Lovest thou me? Feed my sheep."

CHURCH! lovest thou thy LORD?
Then seek his straying sheep,
Then gather from thy richest hoard,
And rouse thee from thy sleep;
Nor rest till from this world of sin
The wanderers all are gathered in—
To his one fold restored.

On prairies of the West,
Where sounds no note of prayer,
Where rise no hallow'd arks of rest—
His scatter'd lambs are there!
Send pastors to that distant land
To feed his flock with tender hand,
With ever-watchful care.

The red man claims thy aid
In forests dark and dim,
Where all his earthly prospects fade;
Yet JESUS died for him!
And JESUS bids thee seek and feed
The lambs for whom he deign'd to bleed,
In mortal guise array'd.

Far o'er the booming sea
A suppliant voice is heard;
The Ethiop waves his hand to thee,
And breathes one stirring word,
"My land is dark with mental night,
But thou art cheer'd by fadeless light;
Oh! bid it shine for me!"

From Grecia's land divine,
From classic grove and hill,
A cry sweeps o'er the foaming brine—
"We seek for wisdom still!"
Then light that heavenly flame once more,
Which dimly burn'd in days of yore,
In every holy shrine.

Amid the fanes of Fo,
That soil by myriads trod,
Some pant with fervent zeal to know
The true and living GOD.
CHRIST'S sheep are there, and would rejoice
To hear the gentle Shepherd's voice
Resounding in their wo.

Oh, Church, awake! nor say
Thou lov'st thy LORD in vain,
But prove thy love, and watch and pray,
His blood-bought lambs to gain.
Thy banner on the field unfurl'd,
Erect in faith! *that field—the world,*
[illegible]

From the Perthshire Constitutional.

SIGNS OF THE TIMES.—NON-INTRUSION AND EPISCOPACY.

There are strange omens afloat in the ecclesiastical horizon at present, and curious coincidences are evolving themselves to our view every day. When, a few weeks ago, we cast ridicule upon the statements of the London correspondent of the *Dundee Warder*, the reader will recollect that this was chiefly for his nonsense about the establishment of Puseyism, on the contemplated (?) ruin of our Presbyterian Church; and we quite agree with the *Perth Courier* of last week, that "the renewal of this subject at the present time" (or rather the style in which it is renewed) "particularly in the quarter where it has originated, must be too obvious to require comment." But our contemporary's authority must have been mistaken in stating that there is no good foundation for the statement that it is in contemplation, or that it has not been long in contemplation, to erect an Episcopalian College at Perth. For that we refer to an article under that head, founded on information gleaned since this was written. As to the Puseyism of the institution, it is well designated a "bugbear" by an authority whom we shall quote anon. We have heard it stated verbally that such has been in contemplation for no short period, and the authority alluded to confirms that, and very closely corroborates the London correspondent, in all but his Puseyism, and the design having any reference whatever to the present disturbed state of the Scottish Church.

The following letter appears in the last Strathmore Journal, addressed to the editor from a respectable clergyman in connexion with the Scottish Episcopal communion:

SIR,—My attention was directed to a very silly paragraph in your last week's paper, regarding the proposed Episcopal College for Scotland, purporting to come from the London correspondent of a Dundee contemporary. I should have hardly thought it worthy of notice, had it not been to disabuse the minds of those of your readers who feel an interest in the affairs of the Episcopal Church, from the misrepresentations contained in that paragraph.—With this view, I beg to request your insertion of the following short statement.

The Episcopal Church has long felt the want of an educational establishment, for those of her sons especially who intend to enter into the holy ministry. Long oppressed by severe penal enactments, she was unable to use the necessary means for the supply of her wants. Since these were removed, she has been gradually raising herself from the state of poverty and depression to which the persecutions of a century had reduced her. She established a "Friendly Society" for the benefit of the widows of her clergy. The charity of her friends provided an "Episcopal Fund," chiefly for the partial support of her bishops. Within the last few years she formed a "Church Society," for the assistance of poor congregations in maintaining a clergyman, building churches, supporting schools, and giving retiring allowances to aged and infirm clergymen. An endowment was some time ago left for a Professor of Theology, and another of Church History. But these are considered inadequate to the wants of the Church in the present state of education in the country at large. It is therefore now proposed to establish a regular College for the education of young men for the ministry, and at the same time to connect with it a seminary for the education of the children of such members of the Church, and others, as may choose to take advantage of it. In this the Episcopal Church is doing nothing more than has already been done by every ecclesiastical society in the country which could command the means. No jealousy, therefore, need or can be excited in the minds of any but the most contemptible bigots, whose understandings are darkened by ignorance, envy, or prejudice. The proposal has nothing whatever to do with the party dissensions in the Establishment, any more than it has with the strifes of party politics. It is supported by men of all parties, and of every shade of opinion. Mr. G. Stewart of Murthly, the Whig, and Mr. Gladstone, the Conservative, both take a lively interest in the proposed institution, and so do many others equally divided in political sentiment. In all matters that concern the interests of the Episcopal Church, her members are of one mind and one spirit, and discuss her affairs in the spirit of charity and love. In short, the Church pursues the even tenor of her way, having no regard to any thing but her duty to GOD, her duty to herself, and her duty to her members. This her practice is followed by all her adherents. The present proposal was first submitted to the rulers of the Church, and received their fullest sanction, before it was made known to the public; and all the details will alike be submitted to them, and meet with their entire approbation, before they are carried out. This will be a sufficient guarantee to every member of the Church, that no other religious principles will be taught in the institution than the *soul-elevating* doctrines of the Church—those divine truths which she teaches in accordance with the revealed word of GOD.

There is some difficulty as to the locality for the institution, chiefly arising from a wish not to interfere with other establishments of a similar kind already in existence. The neighborhood of Perth is talked of as being the most centrical point of Scotland; and I can hardly imagine that the town and the surrounding gentry would not be most anxious to afford every facility for having such an institution in their vicinity. Indeed, I understand that one gentleman has already expressed his readiness to grant half a dozen acres of land for the site, so soon as the arrangements are mature. But this is at some distance from Perth, and, if no preferable situation be offered, will deprive that fair city of any special advantages to be derived from the College.

This College, if at all established, will be conducted much on the same plan as the English Universities. But, as yet, the arrangements are not sufficiently matured to think of the appointment of any individual as a professor. The insinuation, therefore, of a distinguished Puseyite being appointed must be as untrue as it is malicious. For the reason just stated, and to insure success to the institution, it is more than probable that several distinguished men will be brought from the English Universities to carry out the system of education that will be adopted; but that they will be Puseyites any farther than the sentiments of Pusey are in accordance with the doctrines of the Church of England, is an assertion without the slightest foundation. The name of Pusey has become a bugbear, wherewith to frighten children in the faith. But no person of enlightened mind will be scared from truth or duty by the application of a "nickname."

I remain, sir, your obedient servant,
AL. LENDRUM, *Presbyter.*

Balharry, Muthill, 25th Sept. 1841.

This letter we think well entitled to attention for many reasons; and it must be admitted that it is written in a reasonable, meek, and calm spirit. Attached as we are to the Presbyterian Church, we cannot resist coinciding with the writer, that for a long period the proscribed Church to which he belongs suffered severe persecutions, and labored under a depression almost sufficient to extinguish it. Nor will our prepossessions prevent us, now that she has been relieved and emancipated, from admitting that also for a very long period the members of that communion, and its Church judicatories, have conducted themselves most unobtrusively, and with a meekness and equanimity for which too few of the ministers of our own Church, we regret to say, either as individuals, or as constituting her courts, are entitled to any credit; and, if she has the means, she has quite as good a right to extend her influence and her usefulness as any other class of Christians, to say the least. It appears from this gentleman's letter that a considerable stepping-stone towards the establishment of a College has been already laid—endowments for two important professorships having been some time ago provided.—He also repudiates the delusion that the unseemly divisions in the national establishment are giving any impulse to this, or that these are unduly taken advantage of; while he confirms the alleged interest taken in the scheme of Mr. Gladstone—a member of a family well known to have been the greatest promoters of the means of disseminating Scripture truth under whatever denomination it could be conveniently accomplished, provided it has orthodox Christianity for its basis and principle. How happy for our own Church, could it be said of her what Mr. Lendrum justly, as we believe, says of his—"that her members are of one mind and one spirit, and discuss her affairs in the spirit of charity and love!" It appears that this proposal *has* been submitted to the rulers of the Episcopalian Church for their approval, and received their fullest sanction; which is a sufficient guarantee that no *heresy* will be countenanced, and that the insinuations as to Puseyism are "as untrue as they are malicious."

The more rampant leaders of our High Church party *have*, however, evidently taken some alarm at this proposal, and perhaps not altogether without reason, although the Episcopalians may all the time be perfectly blameless. And in this there lies one of the coincidences alluded to in the commencement of this article. Many true friends of our Scottish Church deplore the violence of many of her members, and the consequences to which it must have a tendency to lead. What true son of that Church can fail to deplore these? We were entertained the other day to a story, which may or may not be true, but which is not very unlikely, that Dr. Muir, of St. Stephen's, Edinburgh, has resolved on educating his son for the English Church. This receives, indeed, a strong color of probability from another remarkable and significant event which has just taken place in the Scottish capital. At the meeting of the Presbytery of Edinburgh last Wednesday, the Moderator laid a startling and "painful" communication from one of its most respectable members before that reverend Court. Its tenor is as follows:

"Edinburgh, 29th Sept. 1841.

"Rev. and Dear Sir,—My confidence in the form of Church government established in this country having by recent events been very much shaken, I have felt it incumbent on me solemnly to reconsider its nature and scriptural foundation, and the result of this investigation has been a conviction at variance with the vow I took at ordination, 'That the Presbyterian government and discipline of this Church are founded on the Word of GOD, and agreeable thereto, and that to the utmost of my power I will maintain, support, and defend the said discipline and Presbyterian government during all the days of my life.'

"Episcopal government I believe to be not only expedient, but, being coeval with Apostolic times, to have had the sanction of those who were divinely authorized to plant and model the Christian Church.

"With such sentiments, I cannot remain any longer a minister of the Church of Scotland; and though in the prospect of leaving a Church of which I have been a minister for more than twenty years, of separating from a congregation to which I am tenderly attached, and of casting myself and my family on the providence of GOD, I feel deeply affected, and have endured a conflict of mind that has done considerable injury to my health, still, integrity and truth compel me to make the sacrifice; and though I know, sir, that you and my brethren of the Presbytery will disapprove of the step I have taken, yet I trust you will believe I have acted conscientiously, and will receive my assurance that it is my heart's desire, and earnest prayer to GOD, that you and they may increasingly be blest, and be made more and more blessings to those among whom you labor.

"I am, Rev. and Dear Sir,
"Yours truly,
(Signed) JAMES MARSHALL."

Here is one of the fruits of that fiery and intemperate course so recklessly persevered in by the "tyrant majority" in our ecclesiastical courts—the result of the efforts of those whose office it is to promote unity and peace! Mr. Marshall attributes the change which has been effected in his views primarily and almost solely to "*recent events*"—at least these, and these alone, have led to that change. What the events alluded to are, no one can mistake, and the fact must read an awful lesson. And who is the Rev. James Marshall? Certainly not one whom the Non-intrusionists can charge with slumbering in what they would denominate the soul-destroying torpor of Moderatism. Mr. Marshall is distinguished as a pious and popular preacher—a man whose ministrations the particularly pious sought after with avidity for the "truth's sake"—a clergyman whose secession, as declared by the father of the Presbytery, "must be regarded as a calamity to the Church, and a personal bereavement to themselves"—a servant of GOD whom even the Rev. Mr. Cunningham declared [illegible] an example of faithfulness, diligence, and devotedness to the work of his Master, and whose labors, he believed, had been in no ordinary measure blessed"—a Christian pastor whom the Rev. Mr. Hunter characterized as "the very best among the brethren"—"a father and a guide to the young, an affectionate comforter to the aged, and who labored among all with no ordinary zeal"—an office-bearer in the Church to whose excellence and worth all the brethren present on Wednesday unanimously bore similar testimony.

We have said that the "*recent events*" assigned by Mr. Marshall cannot be mistaken. That there *can* be "no mistake," the observations which Dr. Brunton uttered in his presence uncontradicted, clearly decide. The reverend doctor distinctly ascribed the cause of the defection he so much deplored, to "the *heat and acrimony* which, he lamented to say, had on late occasions appeared in the Church Courts, on both sides of the present unhappy controversy—that heat and acrimony which could not be contemplated by a gentle mind *without exciting the strong and natural wish that the Church should possess* SOME PARENTAL AUTHORITY BY WHICH THESE CONTESTS MIGHT BE AVOIDED."—Now, is the evil to end here?

May not many other "gentle minds" be led to the same course of inquiry, and the same conclusions? Mr. Marshall, perhaps too truly, describes in his explanatory speech, the state of ignorance in which many, very many, exist, as to the fundamental principles of Presbytery and Episcopacy, and the same cause may awaken them to the propriety of a similar investigation. He states distinctly that in early life "all his feelings, prejudices, and prepossessions were enlisted on the side of Presbytery, and against every other form of Church discipline and government,—that before he was licensed to preach the Gospel, he had to pay some attention to the question, but could not say that it was *an impartial consideration* which he gave to the subject,"—that during his more than twenty years' incumbency, "the subject of Church government was by him scarcely ever thought of,"—and again declared that it was the *recent events* alluded to which "*forced the subject* upon his very serious consideration, and which had led to the result he had announced." So it may probably be with many others. Three fourths of the professing Presbyterians of Scotland, we will venture to affirm, are ignorant of any real ground of hostility to Episcopacy or of peculiar attachment to Presbytery. They have been brought up in the profession—all their prepossessions, and *prejudices* it may be, are fixed—they entertain a slight sort of hereditary horror of "black Prelacy"—and are biassed by reiterations about "the blood-bought privileges of our forefathers," viewing Prelacy in the light which those did when they justly resisted the attempt to lord *it* over them by a papistical government. Others indulge a species of instinctive detestation of "the kist fu' o' whistles" and the "popish" canonicals of the Episcopalian Clergy, while, as sticklers for extempore prayer, they have been taught to abhor the liturgy of the English Church and the whole formulary of its public devotions. Not less mistaken is the notion of thousands that the entire English priesthood are a set of bloated, wine-bibbing, fox-hunting, godless sensualists, alike regardless of the welfare of their own souls and the salvation of others. With intelligent minds it requires only serious investigation to dissipate all those prejudices *against* Episcopacy; and, if they set about the work, is there not some danger that they may discover preferable beauties in the system, which may have a tendency to draw them after the reverend Mr. Marshall?

Mr. Lendrum says, what we have reason to believe, that the distinguished men who may be brought from the English Universities to conduct the contemplated College, will not be Puseyites any farther than the sentiments of Pusey are in accordance with the doctrines of the Church of England; but it is remarkable the use to which this "nickname" is turned by the Non-intrusionists. Previous to Mr. Marshall's open declaration, we had it asserted in some of the Edinburgh journals—an averment originating with the *Witness*, we believe—that he had adopted the doctrines of the Pusey school, and meant to join the Church of England. Here the doctrines of each are identified, as it seems now the fashion with many to do, but for which Mr. Lendrum, who should be capable to judge, says that in so far as the proposed College at least is concerned, there is no foundation whatever. Laying aside religious considerations altogether, we do hope that if such an institution be established in Scotland at all, the design of erecting it in Perth will not be abandoned—and we trust that some individual will be generous enough to afford the same facility in the immediate neighborhood, which it appears has been already offered at a less desirable distance. The city of Perth presents numerous admirable sites for such an erection. It is environed, to the very doors of its inhabitants, with the lands belonging to the Earl of Kinnoull, Lords Gray and Elibank, and Sir Thomas Moncreiffe (themselves all Episcopalians)—and by the property of the ancient Incorporation of Glovers. Were any one of those parties to grant a site, even gratuitously, the sacrifice would be much more than compensated by the vicinity of the institution, inasmuch as that would immensely enhance the value of the property retained. Were it desirable to have the buildings within the precincts of the city, there is abundance of space now unoccupied or covered with houses verging upon decay, or so unproductive to the proprietors, that it could be obtained upon a moderate consideration. We might instance that from St. John's Church westward to any distance, or the whole from St. John's street eastward to the Tay, or the site of the ancient Blackfriars' Monastery, including the Glovers' Yards, Curfew Row and Castle Gable; or if what may be more particularly characterised as the *rus in urbe* be preferred, there are about six acres skirting the east bank of the Tay, within a furlong of the bridge, as also the grounds of Greenbank, of the same extent, about the same distance from Perth, but more elevated. Both these are surrounded with elegant villas, and both, we understand, are in the market at a comparatively "low figure."

As for the vicinity of such an institution in any point of view, the inhabitants of all classes—excepting perhaps a few hot-headed non-intrusionists and sour political Dissenters—are quite delighted to learn that the projectors have preferred our beautiful locality.

From the London Morning Post.

A short time ago we brought before our readers on several occasions the views which have been advanced by Mr. Gresley, of Litchfield, in his very able pamphlet on Church restoration. It was our intention to have continued our observations upon this subject, aided by further extracts from what Mr. Gresley had published, but the excitement attendant on the political events which have lately occurred, has made it expedient to suspend for some time our notices of Church matters.

In the meanwhile the general suggestions thrown out with such energetic simplicity by Mr. Gresley have been followed up by a tract from the able pen of the Rev. W. Palmer, of Worcester College, Oxford, on "The Possibility of Obtaining Means for Church Extension *without Parliamentary Grants.*" This tract is of the highest importance, and ought to receive the earnest attention of every friend of the Church of England.

We really believe that the time has come—that is to say, under the blessing of Providence, a temper of the public mind has arisen—when very great advances may be made towards giving to the people of England the sort of Church superintendence which hitherto they have not had, and of which they stand so greatly in need. The age is one of pre-eminent activity—why should it not be active in the attainment of the greatest of all possible objects? The work to be done is, indeed, vast in extent and formidable in magnitude; but there is not wanting that earnest spirit which is willing to embark in great designs for the honor of GOD and the good of mankind. Mr. Gresley has done much to make the hearts of good men glow with a sense of what ought to be done for extending the spiritual superintendence of the Church. Mr. Palmer now comes forward and shows *how* that which ought to be done may be done.

The obligations of the State, he says, to the support of religion, are indubitable, being equally founded in moral duty and sound policy; but, however solemn these obligations may be, those of the Church herself are not less so; and she is bound, not only by a sense of responsibility to GOD, but by the benefits she receives from the State, and by her duties as a component part of the commonwealth, to lend assistance, to the utmost of her power, in furtherance of the great object for which she exists. Mr. Palmer, therefore, approves of all such re-distribution and new arrangement of the property held by the Church, as may seem calculated to extend the sphere of the Church's functions in ministering to the spiritual wants of the people. He approves of the Act in reference to cathedral property, which has been the object of so much discussion and so much attack, and he looks to an extension of its principle as one of the means for accomplishing the great ends which restorers of the Church have in view. He considers that the obligation of the Church itself to do everything it can out of its own resources for its own extension, is especially cogent when the state is involved in difficulties which present an impediment to the discharge of its duty as an assistant to the Church. Present circumstances, he says, seem to call us imperatively to the practical application of this view, "for desirable as it might be to obtain grants of public money from the liberality of Parliament, we cannot close our eyes to the improbability of our being enabled, within any definite period, to receive effectual relief from that quarter; and, looking more especially to the sentiments expressed in Parliament by leading members of various political parties, it would seem that the true policy of the Church consists in making immediately available every resource actually within her reach, without foregoing her rightful claim to further assistance from the State, whenever that assistance may be attainable and necessary."

These views have many good reasons to recommend them, the first and strongest being the practical truth that there is little or no chance of obtaining the necessary funds by a grant from the House of Commons. But no words we could make use of would so well recommend what is above stated to general acceptance as those of Mr. Palmer himself, in the following passage:—

"If it be, in fact, possible for the Church, *by economizing her own means*, and *by affording greater facilities for the action of private liberality*, to avoid the necessity for making demands on the exhausted treasury of a heavily-burthened State, or even to diminish in some degree the extent of her claim for assistance, there can be little doubt of the propriety of adopting a course *so consistent with the dignity and independence of the Church herself*, so evidently dictated by pure and patriotic motives, and so little exposed to those jealousies and that opposition, to which a different mode of proceeding might not improbably give rise."

The first point to which Mr. Palmer addresses himself among the several necessities of Church extension, is the increase of the number of the clergy. That his views in this matter are not cramped or confined by the previous admission that the Church must look chiefly to her own resources and her own influence for the pecuniary support of these clergy, will at once appear when we mention the amount of extension which he contemplates. He says that SIX THOUSAND additional clergy are requisite at this moment in England and Wales to place the Church in a state of *full efficiency*, and his plan actually contemplates 1,000 new incumbents, and 4,000 curates and deacons.

He founds his calculation on the basis that the care of 1,000 souls would be, on the average, amply sufficient for the full employment of each clergyman. The present number of parochial clergy (including nearly 5,000 curates) he estimates at 12,000. There are 10,718 benefices in England and Wales, but these it seems are held by 7,565 individuals. Of the parishes, however, 3,000 contain less than 300 inhabitants each, and taking the average at 200, it appears that 3,000 clergy are engaged in the care of 600,000 souls, while the remaining 9,000 clergy are entrusted with the care of 15,400,000. Thus, if it be true that there *ought to be* one clergyman for any 1,000 souls, we find in the latter case a deficiency of 6,400 clergy, for the care of 6,400,000 people.

As to this great metropolis, Mr. Palmer estimates that with its suburbs it contains 1,646,400 persons under the spiritual care of no more than 221 clergy.

According to his view the population requires 1,400 additional clergy; and he says, that were the clergy of London multiplied *sevenfold*, they would [illegible] have full and ample occupation.

Many who are unaccustomed to consider such matters as are here brought before them may be disposed to treat these views of augmentation in the numbers of the clergy as quite extravagant. But we think that the more attention there is given to the subject, the less will this feeling prevail. Of course no one could intend—nor would it be possible if it were intended—to make such an augmentation suddenly. Clergymen cannot be furnished to order in an instant. The thing required is to set the system to work with a determined purpose to provide an adequate number of clergy for the spiritual care and direction of the people. And it is perfectly clear that if the people are to be well provided with spiritual guardians—with men whose duty it will be to raise the thoughts and guard the morals of those committed to their charge—to be their moderators in the time of success and their comforters in the hour of misfortune, to be trustworthy guides and sound philosophers, and honest earnest friends of the poor and ignorant, who are so apt to be led astray; if the people are to be thus provided, it is absolutely necessary that a very great increase of the clergy should take place. To be the mere Sunday teacher of Christian truth to a select portion out of a vast multitude, is not to take anything like efficient care of the souls of the multitude. Even as respects worldly policy, and the sobriety, order, and obedience which constitute the security and contribute to the happiness of society, there can be no question in the mind of any rational man who considers the subject, that the number of the clergy is quite inadequate to the good work which the clergy might do.

We must reserve for another article Mr. Palmer's suggestions of the means by which sufficient funds for the support of the additional clergy might be provided.

COMMUNICATIONS.

For the Churchman.

ENGLISH ANTIQUARIES.

JOHN WEEVER.

(Concluded.)

John Weever was born in Lancashire, in the year 1576. He received his education at Queen's College, Cambridge; his preceptor being the erudite Dr. Robert Pearson, Archdeacon of Suffolk.

Desirous of improving and cultivating his understanding by travel, he visited the continent, and sojourned for a time at Rome and Liege, when he returned to his native land. The peculiar bias of his mind led, or attached him, to the study of antiquities. In this pursuit he was encouraged and stimulated by the learned Selden, and Sir Robert Cotton, the intelligent antiquary and liberal friend of Camden, Speed, and others.

The result of Weever's labors and researches, was his curious book entitled "Ancient Funerall Monuments," first published in 1631. The epistle to this work is dated from his "House in Clerkenwell Close." He is also said to be the author of a "History of CHRIST," in verse. Several of his unpublished MSS. are preserved in the library of the Society of Antiquarians in London.

Weever must have devoted much time and labor in inspecting the old monuments scattered over England, and collecting the curious matter, civil and ecclesiastical, connected with these remains. He was the "Old Mortality" of his time. The several dioceses of England were visited by him, apparently with great diligence, commencing with Canterbury. He also surveyed the Sees of Rochester, Norwich, and London. The antiquities found and examined at these several places, are minutely described, and frequently illustrated by characteristic engravings. Here we behold the old and "faire fonts" of ancient times—the Gothic effigy and window,—together with the rude sculpture of king and knight, in kneeling or supplicating attitudes upon their costly tombs. Beside copying epitaphs and inscriptions, he has transcribed many old records and documents of a highly interesting character. Among these is King Henry the Eighth's Warrant to Commissioners, to take the surrender of religious houses when they were suppressed by his authority. As this remarkable missive may interest the reader, it is herewith transcribed:

"Henry, &c. To our trustie, &c. Forasmoche as we understand that the MONASTERY of S. A. is at this presente in soche state, as the same is neither used to the honour of GOD, nor to the benefyte of our commonwealth; we let you wit that being mynded to take the same into our owne hand for a better purpose; like as we doubt but the head of the same will be contented to make his surrender accordyngly; we for the spesyall truste and confydence that we have in your fidelytye, wisdomes, and discrecions, have, and by these presents doo authorise, name and appoynt yow that ymmediately repairng to the sayd howse, ye shall receyve of the sayd HEAD such a wryting under the Covent Seale, as to yowr discrecions shall seeme requisite, meete, and convenient, for the due surrender to our use of the same; and thereupon take possessyon therof, and of all the goods and implements to be indifferently sold, eyther for redy money, or at dayes upon suffyciente suretyes, so that the same day passe not one yeare and a half. Ye shall deliver to the sayd HEAD and BRETHREN soche parte of the sayd monyente for their dispeche. And further to see them have convenyente pensyons by your wisdomes assygned accordingly. Whych done, and moreover seeing the rightfull and due debts there payd and satysfyed, as well of the revenewes as of the sayd stuffe, as to reason and good conscyence apperteyneth, and yowr charges reasonably allowed; ye shall proceede to the dissolutyon of the sayde howse; and forther in our name take possessyon of the same to be kept to our use and profyte. Ye shall furthermore bring and conveye to our Tower of London after your seyd discressyons all the rest of the seyd money, plate, juelles, or any parte thereof. Straytely chargynge and commandyng all Maires, Sheriffes, Bayliffes, Constables and all other of our officers, ministers, and subjects, to whom in this case it shall apperteyne, that unto yow, and every of yow, in execution hereof they be helpynge, ayding, favouringe, and assistyng, as they will answere unto us to the contrary at their uttermost perilles. Yeven," &c.

It is not because Weever's book is a compilation of ancient inscriptions and records, that it interests and pleases the reader. The talent [illegible] is most favorably displayed in his preliminary discourse—a discourse replete with learned research, and written with peculiar zest, as if the writer loved the theme, and endeavored to create a like interest in others. Sir Thomas Browne took up the same subject in after years, and produced his "Hydriotaphia; or Urn-Burial;" and Wordsworth has not only acknowledged the correctness and beauty of Weever's Essay by a pertinent quotation, but has also given us one himself,* written in his own peculiar, poetical, and philosophic spirit; an article as beautiful in tone and sentiment as we might expect from the author of the "Excursion." The interest of Weever's book can only be properly appreciated and understood by those who visit the ancient edifices in which the inscriptions and epitaphs are, or were, once to be found. Many of these stony records are no longer to be seen or read by the traveller—they have given place to other memorials; but the antiquary has preserved the legend and quaint inscription. Many of these curious specimens might be given to show the peculiar taste of the time for epitaphs; and Weever's brief obituary notices: one, however, must suffice—that on JOHN SKELTON, Poet Laureat, who was buried in St. Margarets, Westminster.

"Johannes Skeltonus vates Pierius hic situs est animam egit,* 21 Junji 1529.

"This John Skelton was that pleasant merry Poet (as his rimes yet extant doe testifie) who styled himself JOHANNES SKELTONUS ORATOR REGIUS, POETA LAUREATUS. He flourished in the raignes of HENRY the Seventh, and HENRY the Eighth, by whom, in the Quire, Thomas Churchyard, that old Court-Poet lieth interred, and not in the Church-Porch, as these rimes following would approve.

'Come, Alecto, and lend me thy Torch,
To fynde a churchyard in a church porch.
Povertie and Poetrie, this Tombe doth enclose,
Therefore Gentlemen, be merry in Prose.'

"I finde in the collections of master Camden, that there was some unkinde passages betwixt this Poet laureat Skelton, and Lily our sole authenticke allowed Gramarian; in so much, that Skelton carping against the verses of the said Lily, is (bitterly) by him thus answered.

'Lilij endecasillaba in Skeltonum
Eius carmina calumniantem.
Quid me Skeltone fronte sic aperta
Carpis vipereo potens veneno?
Quid versus trutina meos iniqua
Libras? dicere vera num licebit?
Doctrinæ tibi dum parare famam,
Et doctus fieri studes Poeta;
Doctrinam nec habes, nec es Poeta.'"

History, biography, and epitaph, abound in the "Ancient Funerall Monuments," so that the reader has no lack of variety, or want of insight into the remarkable events produced by time and change in England, ecclesiastical and civil. We read the hic jacets, and the orate pro animabus, in Weever's "Monuments," with as much interest as if we were strolling through the solemn aisle of some dim abbey, studying out inscriptions upon elaborate tombs and mural escutcheons. Here we note prayer, text, and symbol—the record surviving the grave stone.

As I turn over the yellow leaves of this singular book in the library of an old chapter house, the antiquary's spirit seems most strongly impressed on every page. Many of the renowned personages whose epitaphs I find herein, sleep in the adjoining Cathedral. Some of their tombs I have just examined, others are no longer to be found—Time has despoiled them; and were it not for this book I should almost doubt such curious and costly tombs had ever existed. Yet here is something which survives to tell, such spirits have been—to inform me that some men have merited a worthy remembrance. "And, verily, (says Wordsworth in that beautiful essay already alluded to,) without the consciousness of a principle of Immortality in the human soul, Man could never have had awakened in him the desire to live in the remembrance of his fellows: mere love, or the yearning of kind towards kind could not have produced it." Tomb and epitaph are at best but brief memorials: some better memento than porphyry or graven legend must recall and enshrine the memory of the departed. The aspiration after immortality occurring so often in these old inscriptions, confirm the poet's observation.

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* See that delightful piece of prose, entitled, "Essay upon Epitaphs," included in his works.

* Ejcit.

The ever-living "principle of immortality," displays itself upon each obliterated fragment of stone. Weever comments upon this favorite theme, and gives us examples in prose and verse. Here is one of the latter:

"A monument then brasse more lasting, I
Then Princely Pyramids in site more high
Have finished, which neither fretting showers,
Nor blustering windes, nor flight of years, and houres,
Though numberlesse, can raze. I shall not die
Wholly; nor shall my best part buried lie
Within my Grave."

And in speaking of the honor or dishonor paid to the departed, he speaks like a true Christian philosopher: "But now judicious Reader understand, that howsoever I have spoken, or whatsoever I shall speake hereafter of buriall, and the ceremonies thereunto belonging, yet I speake now out of St *Augustine* and *Ludovicus Vives his Commentator*, that it is not prejudicall to a Christian soule to be forbidden buriall. For although the Psalmist complaines (as I have said before) how that none would bury the dead bodies of God's servants; yet this was spoken to intimate their villany which did it; rather then their misery which suffered it. For though that unto the eyes of man, these acts seeme bloudy and tyrannous, yet precious in the sight of the Lord is the death of his Saints. And our faith, holding fast the promise, is not so fraile, as to thinke that the ravenous beasts can deprive the body of any part to bee wanting in the resurrection; where not a haire of the head shall be missing; a new restitution of our whole bodies being promised to all of us in a moment, not only out of the earth alone, but even of the most secret angles of all the other elements, wherein any body is or can bee possibly included. A bad death never followes a good life, for there is nothing that maketh death bad, but the estate which followeth death. What power then hath the horrour of any kinde of death, or want of buriall, to affright their soules that have led a vertuous life? *Quo loco, quo modo, quo tempore, fiat hæc emigratio, quid interest? undique Christi fidelibus ad cœlestia regna patet aditus.*"

Whilst this careful preserver of "Monuments" discourses thus intelligibly to the sensibilities of the fondest and the holiest hopes of our nature, he continues to uphold a proper respect for places and memorials made sacred by the blood of martyrs, in these words:

"Neither can we passe by, but with yearning hearts looke upon that fatened soile (the fertile seed-plot of the Church) which in former times hath been sprinkled with the [illegible] strawne with the ashes, of those blessed Saints, who for the profession of the Gospell, by sword, fire, and fagot, have suffered most cruell martydome: giving reverence and honor to their memories, becawse by their sufferings true Religion was propagated, and all idolatrie demolished: which we may lawfully do, as unto God's chiefe champions standing unto death for the truth. And as unto men whom God hath advanced into the society of his Angels in heaven giving also thanks, at these Martyrs' and Saints' solemne feasts, to God for their victories, endeavouring the attainment of such crownes and glories as they have already attained; with other religious performances due unto them, as ornaments of their memories. Provided always that we do not intermixe our devotions with superstitious adoration."

These passages convey the spirit as well as design of the author's book, and amply atone for any unimportant inaccuracies which some annotators say they have detected in Weever's transcriptions. It is easier, however, to cavil, sometimes at, than amend or improve the laborious text of the antiquary or historian. The patient industry of Weever, is worthy especial notice and commendation; and although many of the epitaphs he has recorded relate to comparatively obscure individuals, they are nevertheless great curiosities. These *post mortem* remembrances, recall vivid themes to the reader's mind; presenting him with glimpses of the phraseology and style of inscription once in fashion in remote times. And whilst commenting on this subject, it may not be amiss to record Weever's epitaph, as written by himself, and which some kindred antiquary has preserved for our perusal. It was originally placed over his grave in the old Church of St. James, Clerkenwell, and appears to have been frequently imitated:

"Lancashire gave me Birth, and Cambridge Education:
Middlesex gave me Death, and this Church my Humation:
And Christ to me hath given
A Place with him in Heaven."

This is quaint enough; yet if the reader is at all curious in such matters, he will find numerous specimens of what seems to us strange pleasantries, perpetrated upon tomb-stones, by looking into the "Monuments" of John Weever.

I have dwelt longer, however, over this ancient book than I intended when I first took it down from its allotted place in an alcove of this old library. But there was something irresistibly attractive and curious connected with Weever's tome, which made its pages seem rare and novel. Beside, some learned antiquary and scholar had given additional interest to the text by adorning the margin with valuable notes, written in a most beautiful and clerkly hand. It had doubtless been the favorite book of a clerical librarian, in times past, who had thus enriched it with the stores of his own learning and observation. It was almost with reluctance that I consigned it to its absent shelf, not without expectation, however, of looking into it again on some future day when I should revisit this ancient library—the fond haunt of scholars and school-men.

Whilst I have been lingering here, however, time has glided silently yet swiftly by. The peaceful evening hour has arrived! A gray and misty veil is gradually creeping over the distant pinnacles and towers of this old edifice. The soft light of the declining sun has fallen upon the chapel window, causing it to glow with rainbow tints. The sound of the swelling choir and organ comes stealing to this adjoining sanctuary, like the tuneful harmony of angels. Peace breathes in that melodious strain. The solemn services of the temple have commenced. What a tide of sacred associations rise with that heavenly air! How it thrills upon the ear and lifts the spirit upward, as if borne upon cherub's wings! The holy influence of praise and prayer pervades this secluded nook, bidding all within the sound of its invitation, approach!—

—— list! O list!
The music bursteth into second life;—
The notes luxuriate—every stone is kissed
By sound, or ghost of sound, in mazy strife;
Heart-thrilling strains, that cast before the eye
Of the devout a veil of ecstacy! *Wordsworth.*

And as I listen, a sacred calm diffuses itself over this venerable place. Those distant tones find a ready entrance into the quickened breast to still and quiet all unholy thoughts and desires. Peace be with those who worship in that solemn temple! Its founders sleep quietly beneath its ancient walls. I have just read their epitaphs and brief histories in Weever's book, which in this instance seems to tell me, men's virtues are not always interred with their bones, but frequently live long after their bodies have mingled with their mother dust! D.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Monday, November 1.

All Saints' Day.

[Omitted in its proper place.]

Saint is a term which signifies holy, and is frequently applied in Scripture to the members generally of the Church of Christ, in consideration of the holiness of the spiritual society with which they are thus connected, and of their consecration, by virtue of this connection, to the holy character, duties, and responsibilities of covenant with God. In a more restricted sense it denotes those good men who, duly appreciating the privileges and blessings, are true to the obligations of that covenant, by cherishing the faith, and devoting themselves to the duties, which it requires. It is to praise God for the grace which enables men to attain to this character; to contemplate, for our own imitation, the good examples thus set in the Church; and humbly to pray for the directing and furthering influences of the Holy Spirit that we may follow them, that this comprehensive Festival is established.

It should lead us to meditate on the characters and virtues of "the goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs," and all the faithful servants of God, whom the holy Scriptures represent to have attained, by grace through faith, to the exalted rank of Saints. We should delight to recal to mind the good and faithful members of "the holy Church throughout all the world," who have edified it by their doctrines, adorned it by their lives, maintained its hallowed cause by their zeal and exertions, stood forth as the defenders of its purity and verity, or suffered and died in its behalf.

Another use to which this holy festival should be put—and it is one which commends itself to the tenderest and best affections of our nature—is the special recollection of the pious friends and relatives, once dear on earth, who have been removed from us to the rest that remains for the people of God—that state of blissful hope and anticipation where they wait the resurrection of the just, the blessed commendation at the last day, and the call to the perfect felicity of heaven. Trying as may be the sense of bereavement with which this recollection is coupled, it surely, if cherished with true Christian consideration, will be relieved and soothed with a feeling of pious resignation; nay, it will even be turned to sacred joy at the confidence which genuine faith justifies and encourages, of the great blessedness of their change, and the hope which also may thence arise, that they are not lost, but only taken whither we may meet them, and share with them, in an union never to be severed, pure and holy joys which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.

The recollections and meditations proper to the day should lead us to bless God's holy name for the glory which has been brought to it by the holy lives and happy and triumphant deaths of His Saints, and the honor that has thus been paid, and the benefit that has thus accrued, to His religion and His Church. They should prompt and encourage us to holy efforts to follow His blessed Saints in all virtuous and godly living. The evidences afforded in them of the sufficiency of divine grace for ability thus to live, and of its free and abundant supply to all who truly and faithfully seek it, should encourage us to do so by the due use of all the appointed means, that thereby our moral agency may be sanctified and directed to the cherishing of the faith, piety, devotion, and charity, that constitute the holiness without which no man shall see God—enjoy the smiles of His favor here, or the ineffable vision of His glory hereafter.

This festival brings to mind, as a subject to be devoutly and practically considered, that interesting article of our faith, "The Communion of Saints." This has a twofold reference. It relates, first, to the common sharing, by the members of the Church, of its rich blessings here—its one Lord, one faith, one baptism, one divine rule of doctrine and practice, one ministry of reconciliation, and one Heavenly source of renewing, sanctifying, and saving grace, whence it flows through sacraments, ordinances, and services, which form a common and firm bond of union. And in this view of the doctrine, it furnishes the purest and soundest principles, and ministers the very best affections, in which can be cherished all the virtuous sympathies of our nature, its proper sense of relative duty, and the kindness and benevolence of heart which should strengthen the tie that binds together the great family of men, in its entireness, and in its various subdivisions, domestic, social, and civil.

But "the Communion of Saints" has also a more glorious reference. "The family" which "is named of our Lord Jesus Christ" exists both "in heaven and earth." (Ephesians 3: 14, 15.) The members of the Christian Church are "come," not only into the society of fellow-members on earth, but also "to an innumerable company of angels, to the general assembly and Church of the first born, which are written in heaven, and to the spirits of just men made perfect." (Hebrews 12: 22, 23.) This blessed communion, therefore, is not confined to the Church militant here on earth. It does not cease on earth. It is not broken by death. Departed saints are still our fellow members of the Church: though gone out from us, they are still *of* us. The angels in heaven are our fellow members.

Christians! How heed you so exalted and distinguished an honor? How do you conform to a communion so holy and so pure? Do your characters and lives bring shame upon it? Do you, by insensibility to its worth, and to the awful responsibility which it involves, treat it with neglect and contempt? Belonging to such a family, can you be indifferent to the glory of God, the high interests of His Church, and the spiritual and eternal welfare of His intelligent creatures?

Can you be indifferent to *your own spiritual and eternal welfare?* Remember: your union with this society on earth is a probation for its continuance in heaven; and it is graciously provided with all needed means and helps for so happy a consummation, and with the pledges of God's blessing upon them, that they may, through Christ, be crowned with full success

But if that consummation be not secured, there remains but one other portion—everlasting repulsion from this communion, and condemnation to the degrading and eternally miserable society of the devil and his angels. And then, when the communion of saints will be forever raising their glorious hallelujahs to God and to the Lamb, yours will be forever weeping and wailing and gnashing of teeth.

Dies Sanctus.

For the Churchman.

BOARD OF MISSIONS.

Rev. and Dear Sir,—By nature I am a lover of consistency. I love to see it in private life. I love to trace it in the course of public men and public societies; but most especially do I look for it in the actions of the Church. Consistency is the stronghold of episcopacy. Hitherto, in this country, it has always marked our public course; and sorry I am to see anything connected with us, which, while *in* the Church, yet scarcely *of* the Church, can bring upon us the slur of public inconsistency.

Allow me, then, seriously to call your attention, and that of the readers of your valuable paper, to the *seeds* of error which appear to me to be cast abroad, in the official notice from the Domestic Committee of the Board of Missions, printed in your last number. As yet I perceive but the *germ*, yet it is a germ which I feel convinced must finally produce a dangerous weed if it be not checked in its growth.

As is well known, at the last triennial meeting of the Board, two opposing opinions were expressed as regards the expediency and efficiency of our present organization. The Committees voted in their own favor, and succeeded in forming such a majority as to vote down all free discussion on the subject. This we all felt, and I, as one among many, can only look upon several of the majorities as *ex parte*, expressing, *not* the opinion of the Church at large, but of a part of the 33 members belonging to this diocese, including at least 12 or 14 of those, who were, in a measure, pledged by their very position to oppose all change. These majorities, however, *virtually* declared that "the present organization was as perfect as it could be made; that it had the confidence and good wishes of the Church; and that without any alteration it was able to support itself, and go forward prosperously." This, I repeat, is virtually the expression of that part of the Board, which for the sake of convenience and distinction, allow me to call the "*holding fast school.*" They have come before the Church with the declaration, that under the present organization the Society is as prosperous as human wisdom can make it; and that with all diligence and honesty they can find no flaw which needs mending.

Now, of course, this organization is the Constitution, and on the Constitution, and by the Constitution, the Board and the Committees propose to support themselves.

This Constitution proposes, in general terms, certain modes of raising funds, as a direction for the Committees. Part of this proposition the Committees have thought proper to neglect, and to adopt instead, [illegible]ed "*spasmodic efforts.*" The Constitution evidently intends a general, systematic, continued, and regular system of collection and contribution on Christian *principle*, not spasmodic calls based on debt and pity. It is the preventing of such calls, and at the same time the increase of the funds, that the opposite party desire; and to effect which they earnestly wish for a change. The "holding fast" party profess to adhere strictly to the Constitution; this in no way, I conceive, sanctions such a mode of collecting funds; and they, therefore, must either wholly abjure it likewise, or sacrifice their consistency, while with the lips they profess the almost infallibility of present things, and in their acts so diverge from these, and from the Church principles we profess, as to form of themselves another plan.

Now, Sir, what is the tenor of the notice in your last paper but "*spasmodic?*" A meeting is called—for what purpose? To press the Christian duty of missions? To open the hearts and minds and purses of the congregation on Christian and Episcopal principles? To lead them to reflect on the grand and important questions of sending the Gospel and our Church to those who need it? No, Sir! let the speakers discourse sweetly as they may, the grand point is to raise funds, by *any* motives, questionable or not, to save an institution which has just been voted *perfect*, from embarrassments which a large portion of the Church believe it to have justly and necessarily brought upon itself by mismanagement. Is not this *spasmodic?*

Sir, as an Episcopalian, and I trust, a Christian, I abjure and heartily dislike *spasmodic* calls. They do my own heart injury, and I believe it to be the same with others. Excitement is not religion. Giving from excitement I believe to be seriously injurious to the *principle* of Christian charity. I look upon it as finally suicidal. I therefore call your attention—first, to the inconsistency of such calls under such circumstances; and, secondly, to the injurious tendency and injurious effects of such a system as is carried on by the Committees. This is the germ of evil which I think I perceive. The Committees are publicly pledged to support themselves. Fail they must, in endeavoring to do so by *constitutional* or *ordinary* means, for the Church will not go with them. Spasmodic attempts will therefore be made, and will be their dependence; call will follow call, with much of pity and distress, poverty and tribulation, in all the speeches and applications; and that charity, which should fall as the dew of heaven, will be exacted as a mere excitable and mechanical quality, the fruit of earthly, not of spiritual feeling. While no change could be made, we submitted to such a system. A change has been offered,—it is indignantly refused. Shall we submit any longer? The Committees are in a peculiar position, and they must maintain it. They have taken their stand that all but themselves are mistaken—voluntarily have they assumed the burden, and they insist that no change for the better can be made. They are bound then to support themselves *on the Constitution.* They are bound to depend on the good feelings of the Church, which they declare to be greatly in their favor, and collect funds by proper means. We shall see how they will do it. I think it was Bishop De Lancey, who, in discussion, declared his opinion, that if no change were made, in the three years time the society would of its own weight cease to exist. The Committees are pledged to sustain it on the present system. We shall see who is right—but on all considerations of right and wisdom, let us have no more spasmodic efforts. If the thing is possible, by *proper* means let it be done; if not, let it go down. *Fiat justitia, ruat coelum.*

Caveat.

THE CHURCHMAN.

SATURDAY, NOVEMBER 20, 1841.

Foreign Bishops.—The argument of Mr. James S. Smith, which it is happily in our power to lay before our readers, will, in connexion with that of Dr. Burroughs, put them in possession of the constitutional and canonical grounds on which the House of Clerical and Lay Deputies refused to confirm the nomination of the Rev. Dr. Vaughan and the Rev. Mr. Cobbs to be bishops respectively at Africa and Texas.

Mr. James S. Smith, of Philadelphia, said, that when on receiving from the House of Bishops the nominations of Bishops for Africa and Texas, it was proposed to proceed forthwith to the election, he had personally requested time for deliberation; disclaiming then, as he desired fully to do now, any objection to either of the reverend gentlemen named; for one of whom, from his personal knowledge of him, he entertained a high respect, and the other was generally and favorably known as the Agent of the Foreign Committee of the Board of Missions. Nor was his objection in other respects unqualified. He only deprecated precipitancy, and desired time for reflection before a measure so important, not merely to missions abroad, but to the interests of the Church at home, was adopted. That time had been afforded by the adjournment of the House, and the subject was now presented after the interval of a day—a day whose solemn services and holy influence, he trusted, had tended to produce the chastened feelings and cool judgment, which were always to be desired in the councils of the Church.

Mr. Smith said, that after a careful examination of the Constitution and Canons, he doubted the *constitutionality* of the appointment of foreign bishops in the mode proposed. He was convinced of its *inexpediency.* With reference to its constitutionality, having only expressed a doubt, he would do no more than briefly state the grounds of it. In giving a construction to the several articles of the Constitution, the state of the Church when that instrument was framed, was to be considered. It was comparatively feeble—looking rather to strengthening itself at home, than extending its influence abroad. It was an union of dioceses, or more properly of the Church, in each state, that the Constitution was intended to effect. Its operation and authority was obviously supposed not to extend beyond the United States, and there is nothing in the letter or spirit of any of its articles from which the contrary may even be inferred.

The title is, "The Constitution of the Protestant Episcopal Church *in* the United States of America." The first article provides "that there shall be a General Convention of the Protestant Episcopal Church in the United States of America," which by the second is to be composed of a representation of both the clergy and laity of the Church in each diocese (originally state) forming one House; and by the third article, "the bishops of this Church, when there shall be three or more, are to form a separate House, and until there are three or more bishops—any bishop attending a General Convention shall be a member *ex officio*, and *vote with the clerical deputies of the diocese to which he belongs.*

In these and every other article of the Constitution where bishops are named, it is obvious that only *bishops within the United States* were intended by the framers of the Constitution to compose the House of Bishops. The fifth article declares "that a Protestant Episcopal Church in any part of the United States or its territories, may be admitted on acceding to this Constitution." Negative words would not more clearly exclude Churches, or the bishops of such Churches, without the United States. And yet if the proposed election takes place, said Mr. S., we shall have two bishops, having no diocese or jurisdiction within the United States, entitled to seats in the House of Bishops, and voting in the enactment of laws for the government of the Church.

He would not press the argument, that the Church existed in its integrity in each diocese which had a bishop, presbyters, deacons, and laity, and that the General Church in the United States was *conventional*, deriving its authority to regulate the Diocesan Churches solely from the Constitution; possessing no power but that which had been granted or surrendered by those churches or dioceses which had formed or adopted the Constitution; but which still retained all the rights and authority which they had not surrendered. If there was reason to *doubt* the constitutional right of the Convention to elect bishops for foreign parts who should have seats in the House of Bishops, such a doubt would, in his opinion, not only justify the House in declining at this time to elect, but would render it their duty to do so. The answer to this objection he presumed would be, what had been already urged—the expediency, nay, the necessity of sending bishops to foreign parts to aid the missions there. If the necessity was urgent, of which he was not satisfied, might not, he asked, such bishops be obtained by some other mode?

If the Church in Texas was organized, and desired to obtain the Episcopacy, had not our bishops the inherent power to transmit the succession, and consecrate a bishop? The proposition he presumed would not be received with favor, and he desired not to be considered as recommending such a course: but wherein would it be more objectionable than the one proposed? In some respects it would be less so, for the bishops so consecrated would have no seats in the House of Bishops. They would be bishops whom the Board of Missions might engage in the work of missions abroad, but neither they, nor the clergymen ordained by them, could intermeddle with the affairs or disturb the peace of the Church at home.

But passing, said Mr. S., from the question of the constitutional right to elect such bishops, let us look to the *expediency* of the measure. A careful examination of the Canons had satisfied him, that it was wholly inexpedient, *until there had been further legislation on the subject*—and such was in substance the resolution offered by him.

He would briefly state some of the reasons which had satisfied his own mind. They had been derived, as he had stated, chiefly from an examination of the Canons; but others might readily be added, and would doubtless occur to those who had given that attention to the subject which the members of the House had given.

The bishop so chosen will be an *independent* bishop, subject to no laws, for none exist that are applicable to him: he may resign his jurisdiction immediately after his consecration, and yet retain his seat in the House of Bishops, the prominent if not the intriguing candidate for the first vacant diocese. The Canon relative to Episcopal Resignations, (Canon 32 of 1832,) as may be seen by the most cursory reference to it, applies only to bishops who have a Diocesan Convention and Council of Advice. He may ordain whom he pleases, and without being restricted as to the time of probation or the qualifications of the candidates. The Canons relating to Candidates for Orders, cannot be considered as restricting the action of such bishops. If they do, they prevent it wholly, for they cannot be complied with by candidate or bishop. He cannot therefore perform that Episcopal function which it is deemed most essential to the advancement of the cause of missions that he should perform—ordain in foreign parts missionaries who may act as missionaries—or if he possesses the power, he possesses it without any restriction or condition annexed to its exercise. I cannot, continued Mr. S., find any canon to regulate or control the action or proceeding of such bishops in any respect whatever, and they would therefore be *independent* bishops—independent in that sense in which it was to be deprecated—*independent of all law.*

(Here the Rev. Dr. Henshaw called the attention of Mr. Smith to the declaration or promise which a bishop makes at the time of his consecration.)

Mr. Smith said that it had not escaped his notice, and it was proper to advert to it, in order that the position of a bishop, like those proposed to be elected, might be fully understood. His argument thus far had been intended to show that there was no constitutional or canonical provision to control or regulate such a bishop. The declaration referred to might operate as a check, though to what *extent* it was binding, was still a question. The bishop elect promises "conformity and obedience to the doctrines, discipline, and worship of the Protestant Episcopal Church in the United States of America." If there are no canons which apply to him or to his clergy, there is no discipline to which he is to conform. As to worship, the binding authority for the use of the Book of Common Prayer, is the eighth article of the Constitution, which requires "that the Book of Common Prayer, &c., shall be used in the Protestant Episcopal Church in those dioceses which *shall have adopted this Constitution.*" The Churches in Africa and Texas are therefore not bound to use the Book of Common Prayer; and the bishops nominated for those countries, whatever may be their desire to conform to the worship of the Protestant Episcopal Church in the United States, cannot require conformity to it by the people under their charge. As to the doctrines of the Church, the promise of conformity might be more operative—but if the promise be violated, either as to doctrine, discipline, or worship, how is the violation to be punished, or conformity enforced? Such a bishop might be guilty not only of the violation of his promise of conformity, but of immoral conduct. He might become the teacher of heresy, or actually commit crime, and yet, according to existing laws, he was amenable to no jurisdiction; no mode was prescribed for his trial; no punishment—not even that of suspension—provided or declared.

The rev. gentleman from Maryland had intimated, that after the solemn promise made by a bishop, it was impossible he could violate it, or by any action render it necessary to institute proceedings against him, or bring him to trial. Mr. Smith said he yielded to no one in respect for the House of Bishops, and the individual members of it: but it was not the doctrine of our Church that her bishops were infallible. The framers of the Constitution thought them fallible, for the sixth article provided for the trial of a bishop; and the House of Bishops, as the rev. gentleman from Maryland had informed us, was now engaged in preparing a canon for the trial of Bishops.

But, continued Mr. S., not only will the bishops be independent of control, *but so also will be the clergymen ordained by them.* The bishops for Texas and Africa will have no jurisdiction over any clergymen. The Church cannot give what it does not itself possess—jurisdiction over clergymen out of the United States. In the 3d section of the 2d Canon of 1838, its jurisdiction is somewhat doubtingly declared "to extend in right, though not always in form, to all persons belonging to it within the United States"—it has never claimed an extra territorial jurisdiction. But it is enough for the present argument, that if it possesses it, no canons have been passed, and no measures adopted, by which it can be enforced. There is no canon applicable to or in any way regulating the conduct of a clergyman of this Church out of the United States. The 40th Canon of 1832, (of a clergyman in any diocese chargeable with misdemeanor in any other,) is in terms confined to clergymen "in any diocese within this Union." The bishop chosen to perform Episcopal functions in foreign parts, would therefore be without jurisdiction or authority, except so far as it was voluntarily submitted to. Not only the clergymen whom he found there, but even the deacon whom he ordained, might on rising from his knees after the imposition of hands, disregard and with impunity refuse to be subject to his Episcopal authority. If there were no other reasons, regard for the estimable gentlemen named, would induce him to vote for the postponement of the election, until some legislative enactment shall declare what are the rights, duties, and responsibilities of clergymen ordained by them.

Another reason might be assigned why there should be a revision of the canons before a bishop was appointed for Africa. The bishop, it is said, is wanted to perform Episcopal functions there. What are those functions? To consecrate churches? There are none. To administer the rite of confirmation? However desirable the administration of that rite, it is not necessary that a bishop should be appointed to confirm some 2 or 300 persons. The Episcopal function there, which it is to be presumed he is most needed to perform, is that of ordaining clergymen. Who are to be ordained by him? Not the two or three white members of our Church already there. If white clergymen are wanted, they can be ordained in this country. But they are not wanted. The missionaries, who it is supposed will be most efficient, are the natives of the country, or the colored emigrants from the Southern States, who, having become acclimated, will be less subject to disease, and from their familiarity with the customs and habits of the natives, will have more influence with them than white missionaries. From the colored population there, the bishop is to be furnished with candidates for orders. All the requisitions of the canons as to learning, as well that "which is as that which is not strictly ecclesiastical," must necessarily be dispensed with, and the only recommendation of the candidate will be, that he is the best the bishop can get. He is ordained. As has been stated, he is not subject to the control of the bishop. But he has been ordained, not by a foreign bishop, but by a bishop of this Church, and he is by such ordination a minister of this Church. By the existing canons, the most orthodox and learned clergyman of the English Church cannot settle in any Church or parish here, until he has resided one year in the United States. But no such restriction is imposed upon the African minister. He may settle, as far as the canons of the Church regulate the matter, wheresoever the place seems pleasant to him. And the emigrant from the Southern States, with a very natural feeling, will probably wish to return to his former residence, where "he had been held to labor," or in plainer language, where he had been a slave, wearing the gown and band of an Episcopalian clergyman, but preaching, perhaps, or at least suspected of being disposed to preach, to his former associates, other doctrines than those which he was ordained to preach.

Mr. Smith then referred to the 6th Article of the Constitution, the 16th Canon of 1832—the 5th of 1835, (of amenability, &c.,) and several other canons, to show that the whole system of legislation had been intended for, and confined entirely to, the candidates and ministers of the Church within the United States.

He repeated his disclaimer of objections to the gentlemen nominated, and of opposition to sending bishops as missionaries, if after due consideration, or by alteration of the Constitution, it could be legally done. He was willing to give all due weight to the argument that had been so zealously urged, "that our Church was a diffusive Church, and that the command to preach the Gospel to all nations was particularly imperative on her." But that command, as had been remarked, was accompanied by the direction "beginning at Jerusalem," and when the question was, not whether the Gospel should be preached to foreign nations, but whether it should be preached by bishops, he thought the inquiry, how will such a course affect "the peace of Jerusalem," was not, as seemed to have been supposed by one of the advocates of the proposed election, acting in opposition to a divine command. It was not alleged that the sending of bishops to Africa and Texas was essentially necessary, but that their appointment would greatly aid the cause of missions. That it would do so, remained to be proved—and he was unwilling to make an experiment to advance even the cause of missions, at the risk of disturbing the peace, and affecting the prosperity, of the Church at home.

He, however, reminded the House that the resolution offered by him proposed nothing more than a postponement of the appointment of bishops to perform Episcopal functions, *until* the authority, duties, rights, and amenability of such bishops and of the clergymen ordained by them, had been defined and established, either by constitutional or canonical provisions. It was proper however to state, that at the present advanced stage of the session of the Convention, the requisite canons could not be passed—and if any alteration of the Constitution should be held to be necessary, it could not be completed until the next General Convention—a delay of three years therefore would ensue. But he anticipated no serious evil from this cause. A Bishop of Louisiana had within a few days been chosen, whose vicinity to Texas would remove in a great measure the difficulty as to that country—and as to Africa, the report of the Board of Missions represented the mission there as flourishing; though it was supposed that its advancement would be increased by the appointment of a bishop. He trusted that in determining the question, the members of the House would not be influenced by appeals to their feelings; but that before they sanctioned a measure which once adopted could not be rescinded, and which in its consequences might be fraught with evil, they would give to it that cool and dispassionate consideration, which under God's blessing had been the cause of harmony in the councils of the Church, and of success in their measures.

Diocesan Missions.—In our last we acknowledged the receipt of the Report of the Board of Managers of the Education and Missionary Society, and published the resoluions on which it was founded. In our present number we give the entire document.

Are the streams of charity dried up in our diocese? Or are they diverted to objects which the Churchmen of our diocese think to be of greater importance than the planting and edification of churches within its borders? Be the cause or causes what they may, the humiliating fact is apparent, that the charities of our diocese do not enable it to extend and sustain its existing missions, but on the contrary, that the defect of them is about to compel us to abandon many of our stations, and discharge many of our missionaries.

We agree with our correspondent "Caveat," in deprecating a resort to *excitements;* the food of the sick man neither enabling him to convalesce, nor suffering him to die. The want is constant, and the means of relief should be certain and uniform.

The surest, if not the only permanent means of aiding the Church to sustain her missions and other good works and offices, is that of parochial collections, either weekly or monthly. Let the people be encouraged to bring their oblations to the offertory and lay them on the altar of God as regularly as the holy service of the Church is celebrated, and the Church will never lack the means to extend her pious and benevolent care to the bodies and the souls of men.

In the cure of souls, the duty of missions is prominent; and towards none more so than towards those to whom God gives us a present opportunity to proclaim his word, in order that as many as gladly receive it may be added to his Church. Hence the mission of the Gospel, and the ministry throughout the destitute portions of our own diocese, is a paramount duty. If we assist more distant missions, much more and sooner ought we to sustain our own. To this point, therefore, that is, to the support of the missions of our diocese, through the Society which is its accredited organ, the collections at the offertory, in our different churches, should, as it seems to us, be first of all made to converge to such extent as is required to put our missions in a flourishing condition.

It is our melancholy duty to record the demise of the Rt. Rev. Richard Channing Moore, D. D., Bishop of the diocese of Virginia. Bishop Moore was in our city during the late session of the General Convention, took an active part in the deliberations of the House, and preached with his wonted pathos and energy in several of our churches. The venerable bishop had attained to an advanced age, and had governed the diocese of Virginia for nearly twenty-eight years in such a manner as to secure, without interruption, the filial respect and affection of the clergy and people of his charge. The death of such a man will be deeply deplored. It is not at present in our power to give any further particulars of the mournful event, except that the bishop expired at Lynchburg, while on a visitation; and we must therefore be content to express our sympathy with his bereaved diocese, and our fervent hope that all the members of our Church may find in this and every similar dispensation, new motives for holding "the faith" which our fathers have transmitted to us, "in unity of Spirit and in the bond of peace."

Bishop Onderdonk's sermon at the opening of the General Convention, Bishop M'Ilvaine's sermon at the consecration of Bishop Lee, and Bishop Elliott's sermon before the Board of Missions, are published; and we shall endeavor, in our next, to make our readers acquainted with their contents, although we shall be compelled in consequence, to defer an intended notice of several valuable pamphlets still unacknowledged. Among which are a sermon of Dr. Burroughs, and an address of Dr. Upfold, at the University of Pennsylvania.

Caveat.—The communication of this correspondent was intended for our last. We do not regret the delay; for its statements and arguments will have more and more just weight when taken in connexion with the general subject, than if made to bear on a particular occasion.

On our first page will be found a part of the extracts from the foreign papers to which we referred last week, and with which we have been most obligingly furnished by a correspondent abroad. Others will be given in our next; from which it will be seen that Mr. Palmer proposes *episcopal* extension as well as *Church* extension; recommending that the archiepiscopal see of Canterbury should have an addition of 58 and that of York of 17 to its present number of bishoprics; that the present bishops should rank as metropolitans, and the archbishops as patriarchs.

The extracts from societies' reports on our last page give a highly interesting view of the state of the Church in India, Australasia, and other distant places.

Clerical Politicians.—In a late article on "Public Schools," we expressed the opinion that the subject of public instruction was one which ought not to be mixed up with party-politics, and that the clergy in particular were censurable for carrying the question to the ballot box. The Catholic Register, in commenting on our remarks, asks:

"By whom was the question brought to the ballot box, and the cabals and intrigues of worldly politics brought to bear on it? Not by the Catholic bishop or priests of this city, but by the Rev. gentlemen by whom the Protestant press of this city is controlled and directed. It was they who boasted that Alderman Pentz had lost his election, and that Governor Seward was nearly defeated in consequence of being favorable to our claims. It was they who threatened the same political persecution at the polls, against all who should dare to sympathize with us. It was they who warned both parties not to select any man as a candidate for office, who was known to be in favor of the Governor's views. It was they who directed the electors to vote for those only who would pledge themselves to resist our claims; and that, too, without reference to the political parties of the day. Thus the Rev. Editors of the New York Evangelist close a long political '*No Popery*' article, with the admonition, 'KNOW YOUR MEN,' enforced with all the emphasis of capital letters; while the Rev. Editors of the New York Observer said, 'we express the hope, that Protestant electors will strike off their *party ticket*, the name of every man who is prepared to vote for a union of Church and State, and substitute the name of some known friend of our republican institutions.'"

We quote the passage merely to say that we do not consider the course of "the rev. editors," as here mentioned, a precedent worthy to be followed, nor consequently as a justification of similar conduct on the part of the Roman bishop and his clergy. Whatever views the clergy may have of the advantages or grievances of the present system of public instruction, or of any other civil or political institution, it is their province, we think, to seek the attainment of their ends by simple appeals to the reason, equity, and Christian principles of the public. But for the Christian pastor to go farther than this, and to aim to carry his measures by resorting to the arts and appliances of party politicians, by making a direct issue at the polls, and rallying his flock around him and exhorting them to give or withhold their votes from particular candidates, is, as it seems to us, to transcend the sphere and to degrade the dignity of his office; and a pretty sure way, we may add, to defeat his own plans.

DR. SPARKS' LECTURES.—Dr. Sparks, the biographer of WASHINGTON, is to repeat his lecture on American History, before the N. Y. Historical Society, at the Broadway Tabernacle, commencing this (Thursday) evening. They cannot fail to be interesting.

AMERICAN ANTIQUITIES, AND RESEARCHES INTO THE ORIGIN AND HISTORY OF THE RED RACE. By ALEXANDER W. BRADFORD. 1 vol. 8vo. Dayton & Saxton. New York: 1841.

In this volume Mr. Bradford has given us a work of much interest on a subject which has, deservedly, attracted great attention, especially within the last few years. It is a valuable addition to American literature, and will win for the author, if we mistake not, an enviable reputation in the department of historical research upon which he has entered so auspiciously. The style is pure, correct, and forcible, qualities which, amidst the floods of Germanisms, Carlylisms, and pseudo-Saxonisms, which have recently deluged us, render a learned and candid work like this, as refreshing as a breeze of spring, amidst the outpourings of stormy March weather. Every page exhibits the evidence of extensive reading on the subject treated of, as well as on its collateral topics, and the notes and deductions give proof of the most patient investigation and laborious research.

The first part of the work is devoted to an examination and comparison of the various relics and monuments of ancient civilization found upon the American continent. The second part is more especially devoted to researches into the origin and history of the red race. From general characteristics, and certain striking resemblances, the author infers, the common origin of the entire aboriginal race. A general summary of his deductions is thus given in the last chapter.

The facts adduced in the course of the preceding investigation tend, it is conceived, to support the following conclusions:

I. That the three great groups of monumental antiquities in the United States, New Spain, and South America, in their style and character, present indications of having proceeded from branches of the same human family.

II. That these nations were a rich, populous, civilized and agricultural people; constructed extensive cities, roads, aqueducts, fortifications, and temples; were skilled in the arts of pottery, metallurgy, and sculpture; had attained an accurate knowledge of the science of astronomy; were possessed of a national religion, subjected to the salutary control of a definite system of laws, and were associated under regular form of government.

III. That from the uniformity of their physical appearance; from the possession of relics of the art of hieroglyphic painting; from universal analogies in their language, religion, traditions, and methods of interring the dead; and from the general prevalence of certain arbitrary customs, nearly all the aborigines appear to be of the same descent and origin; and that the barbarous tribes are the broken, scattered, and degraded remnants of a society originally more enlightened and cultivated.

IV. That two distinct ages may be pointed out in the history of the civilized nations—the first and most ancient, subsisting for a long and indeterminate period in unbroken tranquillity, and marked towards its close by the signs of social decadence; the second, distinguished by national changes, the inroads of barbarous or semi-civilized tribes, the extinction or subjugation of the old and the foundation of new and more extensive empires. And,

V. That the first seats of civilization were in Central America, whence population was diffused through both continents, from Cape Horn to the Arctic Ocean.

In relation to the question of their origin, it appears:

1. That the red race, under various modifications, may be traced physically into Etruria, Egypt, Madagascar, ancient Scythia, Mongolia, China, Hindoostan, Malaya, Polynesia, and America, and was a primitive and cultivated branch of the human family: and,

2. That the American aborigines are more or less connected with these several countries, by striking analogies in their arts, their customs and traditions, their hieroglyphical painting, their architecture, and temple-building, their astronomical systems, and their superstitions, religion, and theocratical governments.

We cordially recommend the book to our readers as an exceedingly interesting and instructive treatise, pervaded throughout by the spirit of a Christian philosopher, on a subject which ought to command general attention.

MEMORIAL OF DR. BAYARD.—Our readers, we hope, will not forget that the Rev. Mr. Brown of Astoria is preparing for the press a biographical sketch of the lamented Dr. Bayard. The work is to be published by subscription, and the net proceeds of the sale will go to the benefit of Dr. Bayard's family. We feel assured that our readers generally, and the friends of Dr. Bayard in particular, will be glad to co-operate with this generous and every way laudable effort of Mr. Brown, by subscribing for the book; which is now nearly ready to be published.

A MISSIONARY from the Northwest will, with the Divine permission, bring the wants of a destitute parish in that region before the congregation at St. Thomas' Church in this city, on Sunday morning next, November 21st, when a collection will be made.

The case is indeed a singularly urgent one, and warmly recommended by the Right Rev. the Bishops, both of New York and of Michigan. We trust that our brother's appeal may be liberally responded to,—especially as he has refrained from making private applications.

The Rev. David M. Fackler having resigned Lynnhaven Parish, Princess Anne, Virginia, requests that all his papers and letters may be sent, for the present, to the New Store, Buckingham county, Va.

The Rev. Smith Pyne has accepted a unanimous call to the Rectorship of Calvary Church, New York.

The following extract of a letter from Bishop De Lancey to the Rev. Dr. M'Vickar will sufficiently explain itself. As it is published, so we hope it will be suffered to pass, without comment.

My dear Doctor,

The following is an extract of a letter sent a few days since to our friend Mr. Higbee, who had, like yourself, written to me respecting the resolution of the Board referred to in your letter.

"In regard to the resolution of the Board to which you refer, it is correctly recorded as having been offered by my friend Dr. M'Vickar. Its origin and history are as follows:

1. Dr. M'Vickar introduced the subject of the baptism in the North River by Professor Ogilby to the Board by offering a preamble and resolution in relation thereto.

2. *For this preamble and resolution I penned and proposed as a substitute the resolution, in substance, as it now stands on the minutes.*

3. Dr. M'Vickar having accepted the substitute which I handed over to him, withdrawn his own preamble and resolution, and *moved* in lieu thereof the naked resolution as it now appears in the printed minutes, it is properly recorded as adopted on his motion.

Although I was opposed to any action by the Board in the premises, I then thought, and still think, the resolution as passed, the wiser step of the two proposed."

New Candidates for Orders.—Messrs. Rufus M. White, Henry L. Low, and Charles H. Platt, have been admitted as candidates for orders in the Diocese of Western New York.—*Gospel Messenger.*

Our Diocesan.—We are sorry to find that the severe cold under which the Bishop was suffering when he passed through this city on the 30th ult., compelled him to defer his appointment for the next day, and 2d inst. He trusts, through the divine blessing, that he will be able, by the end of the present week, to discharge the duties of his office. An alteration has been unavoidably made in the day for the consecration at Honeoye Falls.—*Gospel Messenger.*

EDUCATION AND MISSIONARY SOCIETY.

At a meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, held in the city of New York, on the fifth day of November, A. D. 1841, the following report and resolutions were adopted:

REPORT.

The committee appointed to consider and report upon the course which it would be prudent and expedient for the Board to adopt, in its future operations, especially in reference to its present indebtedness and obligations, and its present and future resources, respectfully report:

That in conformity with the instructions contained in the resolution under which they act, they have conferred with the bishop of the diocese, and submit the following as the result of their deliberations.

The committee, in common with those other members of the Board who have participated, for a series of years, in the management of its concerns, have long felt no little embarrassment in the discharge of their duties, arising from the difficulty of ascertaining the means by which their engagements, which are necessarily made in anticipation, were to be met with that promptness and fulness which should characterize all transactions among men, but most especially those of the nature here referred to.

To attain this object, the Board have kept the Church and diocese constantly advised of the extent of their obligations and resources: and there have been times gratifying to the heart of every Churchman, when the appeals of the Board have been responded to with signal liberality, but there have been others, and more frequently, when the result has been otherwise.

The receipts of the year just terminated, have been less than in any antecedent year, (except the first,) since the organization of the Society in its present form. This may be ascribed, partly, to the withdrawal from our Treasury of the income heretofore received from the Permanent Fund transferred to the Western Diocese, partly to the retention by that diocese of its own collections, and partly, and doubtless in a very considerable degree, to the omission of a large number of congregations to make the collections required by the canons.

With a population at least one third greater than at the commencement of the period above referred to, and while the missionary operations of the Church generally, have been greatly enlarged, and are prosecuted with increased and increasing energy and zeal, *we* have remained almost stationary. Thousands of brethren of our own communion, within the constitutional sphere of our labors, are denied the privileges of the sanctuary, its worship, and its ordinances. *We* form part and parcel of the very community from which, in a very large degree, are derived the resources whereby the whole missionary operations of the general Church are carried on, and yet, *our* Treasury is worse than empty. The *past* services, even, of those zealous Heralds of the Cross who are content to prosecute their Master's work upon the inadequate pittance promised them at our hands, a promise founded too upon the good faith of the pledge of the Church, solemnly given through her constitutional representatives; even these *past* services, we say, remain unrequited. Their case has not been unknown, and yet, the sympathy of their brethren, exhibited by efforts for their relief, has in many, very many instances, entirely failed to be awakened. In short, justice by their own Church has been withheld from them, and they have been left to suffer disappointment and the most serious inconvenience.

It is not the province of this committee to discuss the question, whether, under any other form of organization, these evils can be avoided, but it is very manifest that the present does not answer the end designed by those who framed it. They have, however, no hesitation in recommending that the whole subject receive the most serious consideration of the Board, in order to ascertain if any better and more effective system can be devised, and if so, to claim the action of the next diocesan Convention for that purpose.

In reference to our present exigencies and future course, it is manifest to the Committee, that the Board, in justice to themselves, and especially to their missionaries and beneficiaries, are bound to pursue such a course as will best secure the punctual payment, after satisfying the present deficiency, of whatever obligations have been or may be incurred.

It is to be presumed that no material increase in the receipts may be anticipated, so long as the authority of the Convention and the Church does not meet with a more faithful and practical recognition.

Your Committee, after full consideration, feel constrained to recommend that the receipts of the last year regulate the Board, in all preliminary arrangements for executing their trust during the current year. That the debt now existing be paid out of the first moneys coming into the hands of the Treasurer. That although the amount already appropriated to beneficiaries, being $3,630, is considerably larger than would, under the proposed arrangement, be deemed expedient, had such appropriation not been made, yet, the Committee are of opinion that the same should be now ratified, and that only such number of missionaries be at present appointed, as the balance of the funds may justify. That number, your Committee regret to say, should be limited to *ten*, or at most, *twelve*. But they recommend that an increase of such number be authorized upon the receipt of contributions from those parishes which have omitted the canonical collections during the past year; and they suggest that such congregations be advised of the determination of the Board in that respect, should the suggestion be deemed worthy of adoption.

G. G. VAN WAGENEN, Ch'n,
WILLIAM RICHMOND,
HUGH SMITH,
C. N. S. ROWLAND,
FLOYD SMITH,
} Committee.

RESOLUTIONS.

Resolved, That in consequence of the pecuniary embarrassment under which the Society labors, it is not, in the judgment of this Board, expedient, that, for the present, the appointment of missionaries in this diocese should exceed in number, one half of that of the past year.

Resolved, That the ability of the Board to enlarge the number of such appointments, depends exclusively upon the contributions which may be received from those congregations which have omitted to make, during the past year, the collections in aid of this Society, required by the canons; and that the Corresponding Secretary be directed to communicate to such congregations respectively a copy of these resolutions.

Resolved, That the above report and resolutions be published under the direction of the Recording Secretary.

Attest. G. G. VAN WAGENON, Rec. Sec.

The Rev. H. S. Atwater having removed from Mount Morris to Hunt's Hollow, Alleghany county, N. Y., desires that letters and papers intended for him may be addressed accordingly.—*Episcopal Recorder.*

At the recent meeting of the Standing Committee of this diocese Mr. John W. Clark, a candidate for holy orders, was recommended for deacons' orders, and the Rev. F. C. Brown, deacon, was recommended for priests' orders.—*Ib.*

We regret to learn that the Rev. Jasper Adams, late President of the Charleston College, died in Pendleton, S. C., on the 25th ult., after an illness of eight days, brought on by over exertion upon his farm.—*Mercury.*

TO CORRESPONDENTS.

"A Churchman" is in type, and will be inserted next week.

BY WILLIAM H. SEWARD,
GOVERNOR OF THE STATE OF NEW YORK.

A PROCLAMATION.

In the year which is about to close, Divine Providence hath been pleased, as in former years, to vouchsafe to the inhabitants of this State the various fruits of the earth in their proper season—health, security, and tranquillity,—prosperous commerce and peaceful relations with foreign countries—freedom of conscience—religious instruction and consolation—moral, social, and intellectual improvement—and laws established and administered by representatives chosen by the people.

I do, therefore, appoint *Thursday, the ninth day of December next,* to be set apart for the customary annual offerings of Public Thanksgiving and Praise to Almighty God, for all his mercies and blessings: and I recommend that the occasion be observed throughout the Commonwealth with the humility, devotion and gratitude which become a free and favored Christian People.

In testimony whereof, I have hereunto set my hand, and caused the privy seal of the said state to be affixed, at the city of Albany, this twenty-[L. S.] fifth day of October, one thousand eight hundred and forty-one, and of American Independence the sixty-sixth.

WILLIAM H. SEWARD.

By the Governor.
HENRY UNDERWOOD, Private Secretary.

MARRIED,

On the 21 inst., by the Rev. Wm. Henry Hoit, rector of Union Church, St. Albans, the Rev. Ezekial Hobart Sayles, rector of Trinity Church, Fairfield, Vt., to Miss Marietta, youngest daughter of the late George Buck, Esq., of Fairfax.

DIED,

October 26th, at her son's residence in Stamford, at the advanced age of eighty years and twenty-three days, Lavinia, relict of the late Rev. Ambrose Todd, formerly rector of the churches of Simsbury and Granby, and afterwards of St. Paul's Church, Huntington. Mrs. Todd was the niece of the late Bishop Jarvis, and sister of Messrs. Samuel and Seymour Jarvis of Stamford, the former of whom died Oct. 9th, A. D. 1838, at the advanced age of 94 years. She was married early in life, and had a numerous family of children, of whom, two sons only have survived her. Many and severe, therefore, were the afflictions of her earthly pilgrimage, but they wrought in her the purposes for which they were sent. Her last trial was an excruciating and incurable disorder, under which the frailty of nature often sank without diminishing the firmness of her faith, the brightness of her hope, or the submissiveness of her resignation. The writer of this tribute to her memory had an opportunity, in August last, of being by her bed side, and uniting with her in the strengthening and consolatory offices of our holy religion. Never will the remembrance of those interviews be forgotten. Her patience, her humility, her charity towards all men, her entire reliance on the merits of her adorable Saviour, rose triumphant over every pang. She longed to be released from suffering, but always qualified the desire by saying, that he who sent it knew what was best for her. In this frame of mind she was enabled, through grace, to continue until the end; her mental faculties were spared until the last moment: and her death was peaceful and happy, without a struggle or a groan. On the 28th, her remains were attended to the grave by the clergy of the neighboring parishes, and a sermon was delivered appropriate to the solemn occasion, by the Rev. Mr. Yarrington, of Greenwich, to a numerous and deeply attentive audience.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Putnam county. Tuesday, November 16, consecrated St. Mary's Church, Cold Spring. The Instrument of Donation by the Vestry was presented to the Bishop by Gouverneur Kemble, Esq., Senior Warden, and read by the Rector, the Rev. Ebenezer Williams. The Sentence of Consecration was read by the Rev. John Brown, D. D., Rector of St. George's Church, Newburgh, Orange county, and the Morning Prayer by the Rev. Moses Marcus, Rector of St. Peter's Church, Peekskill, Westchester county, assisted by the Rev. Freeman Clarkson, Rector of St. Anna's Church' Fishkill Landing, Dutchess county, who read the Lessons; and the Sermon preached by the Bishop.

At the same time, confirmed 1.

Wednesday, November 17, confirmed 6 in St. Philip's Church, Phillipstown.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

NOVEMBER.

21. Twenty Fourth Sunday after Trinity.
    [The Collect, Epistle and Gospel for the 25th to be used.]
28. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

5. Second Sunday in Advent.
12. Third Sunday in Advent.
15.
17. } Ember days.
18.
19. Fourth Sunday in Advent.
21 St Thomas the Apostle.
25. CHRISTMAS DAY.
26. First Sunday after Christmas, and St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents

NOTICES.

COURSE OF SERMONS
IN ST. JOHN'S CHURCH, BROOKLYN.

1. *November 21, 24th Sunday after Trinity,* } Duty of humility in search after divine truth, specially as it ought to be exhibited in submission of private judgment to Catholic truth.

By Rev. Dr. Taylor, of Grace Church, N.Y.

Service to commence at 7 o'clock in the evening.

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in St. John's Chapel, in the city of New York, on the 30th of November next, at 6 o'clock, P. M., pursuant to the following resolution adopted at a meeting of the Board, held on the 14th inst.

"Resolved, That this Board will hold a special meeting on Tuesday, the 30th day of November next, at 6 o'clock, P. M., at this place, for the purpose of acting upon the Nomination made at this meeting of the Rev. Benjamin I. Haight, a Presbyter of the Diocese of New York, to the Professorship of Pastoral Theology and Pulpit Eloquence."

EDWARD Y. HIGBEE, Secretary.

New York, Nov. 20, 1841.

☞ By Divine permission a missionary sermon will be preached next Lord's Day Evening, in the United Brethren's Church, (Moravian,) in Fulton street, between William and Nassau; and a collection taken up in aid of the Foreign Missions of that Church. The Rev Dr Milnor is expected to preach. Service commences at 7 o'clock. The friends of Missions are respectfully invited to attend.

ACKNOWLEDGMENTS.

THE VOLUNTARY MISSIONARY TO THE MOHAMMEDANS

Has to acknowledge the following unasked assistance from those who willingly offer to *share* this Christian enterprise with him.

Two friends, $100. Mrs S, Pawtucket, R I, $5. A silver watch from T R W, $20. Penknife, sermon-case, pencil-case, slippers, &c, from E L J, $5. Bishop Jewell's horse, like that he gave Hooker, from a brother clergyman—invaluable.

CHURCH AT NEW ALBANY, INDIANA.

J A Sparks, 111 Nassau stree, gratefully acknowledges the receipt of the following sums for the Rev James B Britton, Missionary at New Albany, Indiana, to be appropriated towards the payment of the church in that place, viz:

F S, $1. X L, $5. Total amount, $6.

Further donations are earnestly solicited in order to prevent the church building from passing into other hands.

The Rev C S Ives gratefully acknowledges the following voluntary donations for the benefit of Christ Church, Matagorda, Republic of Texas;

From the Church at Belle Fonte, Penn, per Rev G W Natt, $5; an unknown friend, per Rev W Croswell, Auburn N Y, $1 50; ———, per Miss Calhoun, city of New York, $4 50; a member of St Bartholomew's Parish, N Y, $5; an offering from the Sunday school of St Stephen's ch, $6 50. Total, $22 50.

JUBILEE COLLEGE.

The subscriber has further to acknowledge the following sums received in behalf of this institution:

From a lady of St Bartholomew's ch, $5; amount of a collection in St Peter's ch, including $4 received afterwards, $40 09; a lady of Norfolk, Va, $100; by Rev Dr Henshaw, Baltimore, from Edmond Reynolds, $5; Ann G Reynolds $5. Total amount, $155 39.

Bishop Chase requests him also to gratefully acknowledge the following sums received by him in Baltimore:—From Geo C Morton, $100; anonymous by Rev Dr Wyatt, $50 and 5; also $35 20, received by him from Rev Mr Kelly's congregation, Harrisburg, Pa.

JAMES F. DE PEYSTER,
November 17, 1841. 49 South street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From Mrs Banyer and Miss Jay, $70.

LOT JONES, 192 Allen-st.

N. B. The above was a most welcome offering, being the only one, for this object, received by the Missionary for more than 8 months. He has constantly under his care, cases of destitution and suffering, where temporary relief, from the benevolent, is indispensable. Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street. November 17, 1841.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of "a friend to the poor," $10; and in behalf of the "Sewing Society" of the Mission Sunday school in Thompson street, he acknowledges the receipt of $4 50, and materials to make ten suits of boys' clothing from several members of the congregation of the Church of the Annunciation.

The subscriber also begs leave to remind the friends of the poor, that there are three Sunday schools under his care, composed, for the most part, of the lowest and poorest of our citizens: that among these—there is at this time about thirty boys and girls very destitute of clothing. That they are worthy objects of charity, he can fully testify; for they have been under his care for the last 12 *months.*

Donations will be thankfully received, if left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber, BENJ. EVANS,
Missionary at Large, 360 Broome-St.

New York, November 17, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since 20th ult, viz:

From St Clement's ch, New York, Rev E N Mead, rector, special collection for Missionary fund, $57. St Peter's ch, Albany, Rev Dr Potter, rector, contribution for Missionary fund, $120. Total amount, $177.

C. N. S. ROWLAND, Treasurer,
November 17, 1841. 55 Water street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 6th inst., has received the following contribution, viz.

From St John's ch, Concord, Pa, by the Rev S C Stratton, $3 41; Christ ch, Brownsville, Pa, (for ch, at New Albany, Ind, $1,) 13 68; Newark, N J, $33 33; Sherwood Parish, Md, $10; St John's ch, Ellicott's Mills, Md, $6; from ——— ch, Leesburg, Va, by G Thomas, Esq, part of his pledge, $25; E S, $5; St John's ch, Bridgeport, Ct, per Charles Foote, Esq, $29 23; Young Men's Auxiliary Education and Missionary Society, N Y, (for Tennessee $62 50, for Missouri $62 50, for Duck Creek $62 50,) $187 50; from ——— ch, Mount Vernon, Va, $2 50; collection at the Missionary meeting held in St John's chapel, Sunday evening, 14th inst, $333 84; the mite box of Mrs C B, and children, $1 75. Total amount, $656 24.

J. D. WOLFE, Treasurer.

New York, November 17, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Bible, Prayer Book and Tract Society of the Theological Seminary, $19 50. St John's ch, Stanford, Rev A S Todd, $5. Mrs D Baker, annual, $2. Christ ch, Hudson, Rev P T Babbit, rector, $20. Total amount, $46 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.

New York, November 17, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From A R Cushman, annual, $1. Mrs D Baker, do. 1. Bible and Prayer Book and Tract Society of the Theological Seminary, $5. Total amount, $7.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

Since the 1st of October one million pages of Tracts have been distributed and sold—40 of the Tracts were exhausted, and are now reprinting; *a third edition of the Church Almanac* will be immediately put to press. Funds are waiting—the Treasury is entirely empty, and the liberality of Episcopalians most earnestly solicited to replenish it.

New York, November 17, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

For Trinity ch, Galveston, $3 10; by Rev T L Clarke, from St John's ch, Waterbury, Con, for support of pupils in Africa, named Sarah Morgan, semi-annual payment for 3d year, $10, Jacob Lyman Clark, 1st annual payment, $20, Thomas John and Sarah Hannah Scovel, 1st semi-annual payment, $20. Mrs Jane C Washington, Mt Vernon, Va, (one half,) $2 50; by hands of Thomas H Trescott, receiving agent, Charleston, S C, from Rev Mr Dupont, missionary lecture at St Stephen's ch, Oct 4, $4 33, do, do, Nov 5th, $11 93; congregation of St Stephen's, $10 50; an individual of do, $5; Rt Rev Dr Gadsden, from St Philip's ch, for Texas, $25, and from the same, for Africa, $24 75; through Charles Foot, Esq, from T M C, St John's ch, Bridgeport, Con, $2; through L Thomas, treas, from St John's ch, Georgetown, D C, $12. Total, $148 01.

J. SMYTH ROGERS, Treasurer.

New York, Nov. 17, 1841.

PICTORIAL VICAR OF WAKEFIELD.

JUST published, in one elegant volume, 8vo., illustrated with nearly two hundred Engravings,

The Vicar of Wakefield, a Tale by Oliver Goldsmith, with a Life of the Author, and a Criticism on his Writings. By John Aikin, M. D., author of Select Works of the British Poets.

"This tale is the lasting monument of Goldsmith's genius, his great legacy of pleasure to generations past, present and to come."—*Examiner.*

"Goldsmith, both in verse and prose, was one of the most delightful writers in the language. His verse flows like a limpid stream. His ease is quite unconscious. Every thing in him is spontaneous, unstudied, unaffected, yet elegant, harmonious, graceful, and nearly faultless."—*Hazlitt.*

D. APPLETON & CO., Publishers,
November 20. 200 Broadway.

PSALMODIA EVANGELICA.

A FEW copies of the above valuable and scarce collection of Church Music, for sale at this office.

Oct 30.

NEW MANUAL, &C.

IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.

Also, nearly ready, A Catechism, to be taught orally to those who cannot read, designed for the colored population of the South. By Bishop Ives. *Price,* about 75 cents per dozen.

Recently published, Dr. Hawks' Commentary on the Constitution and Canons of the Protestant Episcopal Church. Price $1 25.

SWORDS, STANFORD, & Co.,
Nov. 20. 152 Broadway.

IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the literary public that their arrangements for importing English and other books are fully matured by the facilities afforded by their London agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care with the utmost fidelity and despatch.

As they are in constant communication with the various publishing houses established on the continent of Europe, they are enabled to undertake with certainty the supply of all books published in Germany, France, Italy, Spain, &c, and in addition to this, a well selected stock of classical and other works in the languages of these nations, is constantly kept on hand.

The want of the facilities above enumerated has long been felt, and it will scarcely be necessary to point out all the advantages they offer to Universities, Colleges, Public Libraries, Professional Gentlemen and Men of Letters: it will be sufficient to observe that there is no other establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the book markets of Europe.

☞ Single copies of European books imported with the same care and despatch as large quantities.

Nov. 20. 161 Broadway.

NEW CHRISTMAS TOKEN.

D. APPLETON & CO., 200 Broadway, have in press and will publish, on or about the 1st of December,

THE CHRISTMAS BELLS,

and other poems, by the author of "Constance," "Virginia," &c, in a beautiful 18mo volume, in the style of the "Devotional Library." Nov 20—2t.

JUST PUBLISHED,

BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TAME, FOR CHILDREN. A beautiful book for children, with eight highly finished wood engravings; fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG, 1842; this will be found a valuable assistant to parents and teachers.

For sale at the Depository, No. 28 Ann street.

November 20. tf

BOOKS RECENTLY PUBLISHED,

BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

FRANCIS LUCAS; or, 'THY VOWS ARE UPON ME.'

VISITS TO AUNT CLEMENT; or, *Conversations on the Connexion between the old and New Testaments.*

A BOOK FOR BEGINNERS: or, *A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D.*

THE FESTIVALS AND FASTS OF THE CHURCH; *A Series of Familiar Conversations between a Godmother and Child.* FOR THE USE OF YOUNG PERSONS.

For sale at the Depository, No. 28 Ann street.

November 20. tf.

PICTORIAL ROBINSON CRUSOE.

JUST PUBLISHED, the Life and Adventures of Robinson Crusoe, by Daniel De Foe, with a Memoir of the Author, and an Essay on his Writings, illustrated with nearly five hundred spirited Engravings by the celebrated French artist Grandville, forming one elegant volume, octavo, of 500 pages.

"Was there ever any thing written by mere man that the reader wished longer, except Robinson Crusoe, Don Quixotte, and the Pilgrim's Progress?"—*Dr. Johnson.*

"How happy that this, the most moral of romances, is not only the most charming of books, but the most instructive."—*A. Chalmers.*

"No fiction in any language was ever better supported than these Adventures of Robinson Crusoe."—*Dr. Blair.*

"Crusoe has obtained a ready passport to the mansions of the *rich,* and the cottages of the *poor,* and communicated equal delight to all ranks and classes of the community. Few works have been more generally read, or more justly admired; few that have yielded such incessant amusement, and, at the same time, have developed so many lessons of practical instruction."—*Sir W. Scott.*

D. APPLETON & CO.
November 20. Publishers, 200 Broadway,

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22—tf

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York;* Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.

November 6. tf

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

A CLERGYMAN OF THE EPISCOPAL CHURCH,

NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.

Aug. 21.—tf.

Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING,
BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,
HAS JUST PUBLISHED

THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano-Forte,* and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music,* it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms and Hymns of our Books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music."—*Editors of the Christian Witness, Boston*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says:

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured base."—*Chronicle of the Church, New Haven, Con.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, *for the size of the volume and execution* of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in the *city of New York,* of James A. Sparks, office of the Churchman, 111 Nassau-street, up stairs; at the bookstores of Swords, Stanford & Co.—F. I. Huntington & Co.—Collins, Keese & Co.—Dayton & Saxton—and of V. Blake, 54 Gold street; in *Utica,* N. Y., of I. Tiffany; in *Philadelphia,* at Hooker & Agnew's bookstore,—of Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore,* of D. Brunner, No. 1 North Charles-st.; in *New Haven,* of S. Babcock; in *Hartford,* of Spaldin & Storrs, and of Belknap & Hamersley; in *Boston,* of James B. Dow; in *Springfield,* Mass., of G. & C. Merriam; and in *Natchez,* Mi., of Rev. Dr. Weller.

Nov. 6—8t

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

TERMS.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $100 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D. Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16. 8t JULIA DE VEUVE.

GRAND ACTION PIANO FORTES.

THE subscriber would respectfully announce to the public, that he continues to deal in the celebrated Grand Action Piano Fortes, (made under the immediate inspection,) of the best seasoned materials, and warranted to stand any climate. Having received for his instruments Four Medals (*First Premiums*) at the American and Mechanics' Institutes in this city, for the best *Tone* and *Touch,* he feels confident in warranting them in every respect. The above instruments are made with all the latest improvements and style of finish—varying in price from $200 to $500—and will be sold at the lowest New York Prices.

All Piano Fortes sold at this establishment are warranted for one year.

N. B. Orders received for Piano Forte Tuning.

WILLIAM PEASE,
Music Saloon, No. 90 Fourth street,
Sept. 4—tf 2d door from Amos st.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11. tf

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841 yr

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the above. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author. Oct. 2.

From the London Ecclesiastical Gazette.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

October 5, 1841.

The following letter from the Lord Bishop of Calcutta, dated Bishop's College, June 3, 1841, was read to the Board of the Society for Promoting Christian Knowledge, at its meeting in October last:

"I have had the honor of receiving, through the Treasury of the Bengal government, the sum of £1000, being the first of five payments of an equal amount which the Society has been pleased to contribute towards the erection and endowment of St. Paul's Cathedral, Calcutta. I am informed in the same letter, that the payment will be made in February in each year, through the Treasury of the India House.

"I beg you will assure the Most Rev. the President of the Venerable Society, and all the Vice Presidents and Members, of my warm acknowledgments for their noble benefaction, and of my earnest endeavors to employ it to the very best purposes in building and endowing—and I hope in equal proportions—the projected edifice. I shall have the greatest pleasure, moreover, so long as Providence may spare my health, to make annually a report of the progress of the work, as I am now about to do.

"After the depositing of the first stone in October, 1839, the building proceeded, so soon as the state of the soil after the rains allowed, regularly for four or five months. A pause then became necessary on account of the enlarged ground-plan, which the Hon. Company, to my great joy, attached to their grant of one and a half lakhs of rupees. After the new plans and elevations had been agreed on, the works were resumed, and have been going on (from the end of November) to the present time, without a day's interruption. Nor do we expect any delay again to be interposed till the sacred building is completed and ready for consecration, probably in about two years and a half from this time, or three years altogether, allowing for the intervals already alluded to. If, on the Feast of the Circumcision, or of the Epiphany, (perhaps the latter will be most appropriate,) of the year 1844, whosoever then may be Bishop of Calcutta, or myself, if God should so prolong my life, the solemn dedication of the first Protestant Cathedral in heathen India should take place, praise will indeed be due to the God of all grace and mercy.

"The importance of the design rises more and more in the view of all competent judges who really love our Apostolical Church, and wish to see her take her proper part in the evangelization of the East. After eighty years, it is time for England to raise some permanent monument of her Christianity. Amidst the shifting nature of our Christian Societies and Institutions, it is time for her to plant her foot firmly in one spot at least. After building churches in most of the stations of more or less beauty, (we have now about seventy in the whole, whereas ten years since we had hardly twenty,) it is surely befitting that a Mother Church should rear her head for receiving on solemn occasions the body of the clergy, and for accommodating our crowded assemblies on occasions of Confirmations, Ordinations, and other days of high observance. And now that our Christian Missions are bursting with new life on all hands, and God is doing great things in the way of awakening and converting souls, there is the most urgent necessity for commencing a Native Ministry, for founding appropriate benefices, and giving a corporate character to our Christian Priesthood. *In a word, it is high time to* make the transition from a fleeting number of Rev. Chaplains, under the anomalous authority of the civil government, and looking forward every seven or ten years for a return to Europe, to a fixed and indigenous body of clergy, educated at Bishop's College, and dedicated to India alone, and for life.

"To those, moreover, who look forward a few years, it seems important that provision should be made, by the establishment of a Cathedral Chapter acting more immediately with the Bishop, for a more learned class of Lecturers, and Teachers on the Evidences, of Christianity,—for a more grave and influential order of clergy, of superior qualifications, and with a higher tone of sentiment and more solid attainments in Theological Literature, to lead the public mind, and imbue our British youth with love and respect for religion as they arrive in the country. Aids, also, rendered to the sick Chaplains and Missionaries on emergencies, and the celebration of daily prayers as at home, are amongst the benefits to which we may look forward. Nor is the idea of a retreat, after the prime of life is past, to the learned and pious Missionary or Chaplain in a Cathedral Corporation or Chapter, where his researches and publications on Indian History and Theology may be most conveniently preserved, to be altogether kept out of view.

"But the spirit of the Gospel, an objector will say, may evaporate amidst these your external appliances. You may run into an excessive regard to the framework of your religion. You may waste in architectural splendor what might better be expended on spiritual objects. You may expose the Hindoo and Mohammedan to a dangerous admiration of your sepulchral monuments, your organ, your windows relieved by deep painting from the glare of an Indian sun,—your bells and cathedral stalls. Unquestionably all these evils may occur, but it is equally without question, that not one of them may, if God vouchsafe his grace, arise; but, on the contrary, all the pure, unqualified good, which in our Reformed Apostolical Church this system of means is calculated to produce, be realized. And if we are to wait before we enter on any noble religious undertaking, till we can be assured that in no future age abuses will creep into it, we shall do nothing. We lay the foundation of the Calcutta Cathedral in faith—we frame our statutes in faith—we avail ourselves of all past experience, to prevent abuses—we elect our first Chapter from the most evangelical, and learned, and active, and sound-minded, and discreet of the clergy. The rest we commend to God. The grace of the Holy Spirit alone can make holy and enlightened bishops, deans, prebends, and clergy, whether stationary or missionary. That grace has done whatever has already been done for India, for England, for our Reformed Church during three centuries. Christ our Lord, seated on the right hand of the Father, has 'led captivity captive, and received gifts for men.' He will still vouchsafe to answer prayer. He still 'walks amidst the golden candlesticks.' He 'will be with us always, even to the end of the world.' There is the same reason to trust his grace and favor now, as in the infancy of the Christian faith in Palestine, in its first transfer to Europe, in its early dawn in Britain, or on the coast of Malabar.

"But I beg forgiveness of the Society for touching on objections so weak, and yet, from the vagrancies of men's minds, so plausible as those to which I have adverted. I proceed to state, that in settling, as we go on, the different parts of the cathedral, we lean on the prudent side. Our external magnitude is enlarged from 181 feet to 231; or, including the buttresses, 248. Our extreme breadth is 83, and at the transepts 116 feet. The nave I leave to the next age. I build only what I can now afford: 1. a Western carriage verandah; 2. a Western vestibule; 3. an illuminated central lantern tower and spire, with suberb arches, 47 feet high by 14, opening on the choir, the North and South transepts and the Western vestibule; and 4. a choir, 128 feet by 61, for Divine worship. All this we adapt of necessity to our climate; sacrificing the proprieties of the European perpendicular Gothic, where needful, to the great end in view,—the cool, convenient, attractive Church for the public worship of the Almighty in the burning plains of India. Our windows must open to the ground,—our area, unimpeded by galleries, and colonades, and side-aisles, must admit the fresh circulation of the largest body of air, &c., &c. All this is mere common sense.

"The plinth is nearly completed, 4½ feet above the level of the site; and the arches for the floor of the Church, and the side-walls, also, of the building itself will be immediately entered upon. The foundations of the tower and parts adjacent are brought up solid. There are 39,000 cubic feet of masonry in these foundations. The central tower is beginning to rise. The works are proceeding as rapidly as the magnitude of the building, and an extraordinary sandy soil, with our annual deluges of rain, will admit.

"We have now promised, including the Society's 25,000 Company's rupees, (the other 25,000 Company's rupees being, as we hope, available for endowments,) 3 lakhs and 70,000 Company's rupees, *i. e.*, we have (thanks be unto God) the whole amount, except 30,000 Company's rupees. A further appeal at home and in this country will, we doubt not, supply this, and whatever else may be wanting for the sacred edifice, as we proceed.

"The endowment fund will be our grand difficulty, as on that the spiritual ends of the whole design, under God, repose; and it is, of course, scarcely begun. The Venerable Society for the Propagation of the Gospel having promised to found one prebend, we may put down our present fund, perhaps, at 1 lakh and 75,000 Company's rupees. Six lakhs is the ultimate sum that will suffice, we think, for any thing like a cathedral foundation. And these we shall, beyond all doubt, gradually obtain; as our first endowments appear to be well used, and to have the Divine blessing. The accumulation of funds is no object of ours. To receive supplies as we want them, and employ them for the glory of Christ, is our highest aim. And wherefore should we not expect legacies and benefactions hereafter for India, as they have poured into the Chapter treasuries at home? The mass of British wealth acquired originally in this country, and which may flow back into it in part, as the case is known, and piety is diffused, is not easily calculated.

"But it is time for me to release the Society from the length of these remarks. I shall be able to speak, should I live to write next March or April, when the second bill comes out to me here, with far more distinctness and under better information.

"I do not enter upon the general concerns of the Society in India, as the activity and talents of the present Secretary, Archdeacon Dealtry, render such an attempt superfluous. It was delightful to me during the course of my visitations to the Straits in 1838, and to the Upper Provinces in 1839, 40, and 41, to witness in each station the fruits of the Society's former liberality. As in my visitation of 1834–7, I proceeded founding Churches, and promising aid; so in this I went from place to place, consecrating the sacred buildings. I cannot conceive any way in which good could have been done so largely by the Society as in aiding, as it has done, our thinly-scattered Christian population, in erecting houses of prayer in heathen India. In like manner, the depots of Bibles, and Prayer books, and religious books and tracts, have continued a source of instruction and comfort to our civil and military officers and soldiers, up and down the wide-spread regions of India; and will do so, more and more, as the tracts and books are clearer and more distinct upon the saving truths of Christ the Lord. May God our Saviour, Redeemer, and Sanctifier, increasingly bless the Society; and may 'the glorious Gospel of Christ, which is the image of God,' shine more and more brightly into the bosom of all her members, her writers, and translators; her friends and affiliated bodies in every part of the world; may love and charity also unite all their hearts; may fresh openings for the dissemination of 'the truth as it is in Jesus,' present themselves on all hands; and may the time be hastened when 'the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.'

"I commend myself most earnestly to the prayers of the Venerable Society."

A letter was read from the Lord Bishop of Australia, dated Sydney, 9th March, 1841, on the subject of the grant of three thousand pounds voted by the Society in January, 1840, towards the establishment of a college in New South Wales. The bishop in this letter again stated his opinion, that if the term "college" is to be taken in its restricted and proper sense of a place for the education, in literature and science, of those who have already acquired the rudiments of learning in institutions of a humbler description, the colony is not ripe for such a measure. His Lordship wrote as follows:

"I entertain the strongest opinion that our progress towards the establishment of a college, by which the true interests of learning shall be advanced, must be by a regular transition through the lower stages of instruction. In this point of view I am persuaded that the Society's donation may lay a foundation for the most important results: and that it has been most opportune, as enabling me to bring it into connexion with other resources, just now providentially falling to my disposal; the nature of which will appear from the statement of my plan, which I will now submit to the Society.

"Since my last communication, the erection of the grammar school in the immediate vicinity of St. James' Church, in Sydney, has been proceeded with. It is now roofed in; and is, as a building, very ornamental to the town, while I trust that in accomplishing the purpose to which it will be devoted, it will prove equally acceptable and advantageous to the inhabitants. It is calculated that it will contain comfortably 200 boys; attention having been given to secure a very perfect ventilation. The attainment of such a number of scholars will necessarily depend much upon the acquirements and character of the master who may be appointed; and I have addressed a letter to the Secretary of the Society for Propagating the Gospel, soliciting its aid in obtaining the services of a duly qualified head of this important establishment. If the school should operate, as by God's blessing I hope and expect it will, it cannot fail of creating a demand for a seminary of learning of a more advanced character; the means of providing for which I will now proceed to state.

"The late Mr. Thomas Moore, of Liverpool in this colony, who died on the 24th December, 1840, has by his last will bequeathed to his executors, (the Bishop of Australia, and Alexander Mackay, and Robert Campbell, jun., Esquires,) the site of his dwelling-house, and ground adjoining, in the town of Liverpool, together with 700 acres of freehold land in trust, towards the establishment of a college, in immediate and exclusive connexion with the Church of England and Ireland by law established. The situation must be considered favorable, from the quiet and healthiness of it; and its distance from Sydney (21 miles) gives every facility of access. The provision which Mr. Moore has thus made for the advancement of learning and religion is worthy of the utmost commendation as a proof of his own just anxiety for the permanent welfare of a colony in which it had pleased the Almighty to prosper him, and as an example which it may be hoped others may be induced to follow. His memory will indeed survive with the very enviable distinction of having been the first who, with entire singleness of heart, devoted his substance to the purposes of that piety and charity, of which, while upon earth, he set a constant and very edifying example. The produce, however, of the property which he has entailed upon the intended college is insufficient for the erection or maintenance of such an establishment; nor indeed, as I have before stated, is it immediately required. The appointed site is of sufficient dimensions to admit of the formation of one very large or of two moderately sized quadrangles; and the object of the executors will be to provide for the accumulation of the proceeds of the property, until funds shall be provided for the erection of such a portion, at least, of the buildings, as shall suffice for commencing the work of a regular collegiate education. My anxiety, therefore, is to connect in the closest manner with this design, the establishment of the grammar school, in the erection of which I am now proceeding. My object is, that it shall form a nursery for the future college; wherein I look forward to the establishment of scholarships and fellowships, with other helps, and encouragements for the promotion of learning; enabling the middle and lower classes of society, if they have children of promising abilities, to send them to this seminary, where their capacities may be drawn out and improved, and rendered available to the service of God and of their native country. Holding these objects steadfastly in view, and praying very earnestly for that blessing upon them, without which we plant and water in vain, my proposal is to establish as a fundamental rule of the grammar school, that every student shall pay annually, in addition to the charge for tuition, a very moderate sum, to form a fund for replacing the amount expended in the erection of the school. This fund I propose to vest in the hands of responsible trustees, for the purpose of being placed out at interest, upon real securities, to accumulate until it shall reach the amount of £3000; or such portion of that amount as shall have been drawn from the Society's grant, and applied towards the erection of the grammar school. When that amount shall be in the possession of the trustees, I propose that it be transferred from them, to be employed in the erection of the necessary buildings of the college at Liverpool, in conjunction with the accumulated property bequeathed by Mr. Moore, and all such other benefactions or bequests, as it may reasonably be believed, a sense of public advantage will induce other residents in the colony, and interested in its welfare, to contribute towards an undertaking by which the highest interests of our social state may be promoted, even to the end of time. In this way I earnestly hope the bounty of the Society may be successfully applied to its legitimate object: and that its approval will be given to the arrangements by which, in providing for the prospective completion of the purpose expressed in the Society's grant, namely, 'the erection of a *college*,' I have secured the intermediate attainment of another purpose, which is not only most important in itself, but may be regarded as indispensable even for the ultimate fulfilment of the Society's design, inasmuch as a good school is the first step towards the university."

In another letter his lordship said:

"Knowing the disposition of the Venerable Society to mark with its approval any instances which may be presented to its notice of zeal in the service of religion, and of attachment to the cause of the Church of England, I should feel myself wanting in the discharge of my duty, if I did not submit to the Society's consideration an eminent instance of that kind which has occurred in my diocese, and solicit at the same time a token of its satisfaction which may be gratifying to the doer of the good work which I am about to mention.

"Mr. Close, resident at Morpeth, on Hunter's River, and formerly a member of the Legislative Council of this colony, has erected, completed, and fitted up, at his own exclusive charge, a handsome stone church, capable of containing nearly 200 persons; and has furnished the same with all things required for the orderly and becoming celebration of public worship. The site of the church, parsonage, and burial ground, were also given by Mr. Close. On the 31st December, 1840, I had the extreme satisfaction of consecrating this church. My request to the Society, therefore, is, that it would be pleased to mark its sense of the service hereby rendered to the cause of religion, by presenting, for the use of this church, (St. James', Morpeth,) a large size Bible, and Book of Common Prayer, with Service Books for the Communion Table. Such a testimonial, I am persuaded, will be felt as truly gratifying by Mr. Close, and the parishioners who are under such obligations to him; and the knowledge of the Society's proceeding in this case would influence others also, I trust, to go and do likewise."

It was agreed to present these books accordingly.

The Lord Bishop of Newfoundland, in a letter dated St. John's, Newfoundland, July 26th, 1841, wrote as follows:—

"I have now re-visited St. John's for a few days for the purpose of an ordination, which, with God's grace, I effected yesterday, and shall embark (Deo volente) to-morrow for Tonlingato and the northern settlements of Newfoundland. It will be interesting to the Society to hear that I have despatched a vessel, with three missionaries and the materials for building six churches, to Placentia Bay, at the Bay of Islands. I have also been enabled by your bounty, and that of the sister Society, to contribute to several other churches and schoolhouses, to the great encouragement of the reviving spirit of religion in this land. Nothing could have been more timely than your late grant. Without it I know not what I should have done; for this visitation, which I consider to be of the utmost importance, would have been altogether impracticable. Even with the facilities afforded me by the little vessel which I have chartered for the season, my travels are more difficult and perilous than can be conceived in England. I have been obliged to land at some of the little coves scattered over the island, from rough seas on fish-stakes, or stages rising perpendicularly from the water, to the height of thirty and fifty feet, covered with slime and the slippery remains of fish, in great danger of being precipitated into the sea below. In some of these places, however, I have been more than repaid for my labors by the grateful attention of the poor people, and by a strong hope that I have been enabled not only to do them some present good by my ministrations among them, but to provide for periodical missionary visits, and in some instances, to supply them with readers and teachers of Sunday schools, as a first step to a more organized system of religious instruction. To the encouragement of readers and teachers of this class it is my intention to devote about £260 of your late grant; £15 I have expended in books, of which, especially Prayer Books and elementary school books, a supply from the Society would be most desirable. The cost and fitting up of the vessel for the season will amount to £160; and these sums, together with £12 for the purchase of a small missionary boat, and £25 given to Mr. Cowan, who was ordained on Sunday for a chapel schoolhouse at Buren, is all that I have yet appropriated from the £500 which the Committee have placed at my disposal. A grant of two or three hundred books of Common Prayer, of the cheapest editions, and twenty or thirty copies of 'The Liturgy compared with the Bible,' would be of great services in our present exigencies. If the Society will kindly consent to this grant, the books should be sent to St. John's by the very earliest conveyance."

The Board agreed to grant 300 Common Prayer Books, and 30 copies of 'The Liturg compared with the Bible.'

In a subsequent letter, dated St. John's, 23d August, 1841, his lordship said:—

"On my return hither, for a few days, after a most interesting visit to the northern parts of my diocese, I have had the pleasure of receiving your communication of the 10th ult., accompanied by a kind letter from the Secretary of the Society for the Propagation of the Gospel, apprising me of the liberal arrangement by which the expense of chartering the vessel employed in my visitation has been defrayed by that Board. I beg you to offer my best thanks to the Standing Committee of your Society for their kindness in bringing this matter to the consideration of the Incorporated Society. I am thankful that the cost of a measure, which I felt it my indispensable duty to take, has been borne by the Society for the Propagation of the Gospel, without any deduction from your late grant of £500, on which I have many demands for the numerous institutions which I am commencing or encouraging. In a single Missionary district, extending along a stormy and ice-bound coast of one hundred and fifty miles, I have found four thousand four hundred members of the Church under the care of a solitary clergyman, who, although a man of singular zeal and qualifications for a missionary, was obviously overpowered with his work, and utterly unable to supply a third of the ministrations which are needed by his wide-spread community. In this mission I have now been enabled to leave a second, and to promise a third, clergyman. I have consecrated four churches, and contributed to the erection or repairs of nine. I have given a small pecuniary encouragement to six readers and Sunday school masters, and have engaged to provide a portion of salary for two teachers of schools in insulated stations, if fit persons can be found to undertake the office. On the whole, since I last wrote to you, a period of less than a month, it will be gratifying to the Society to hear that I have been mercifully permitted to travel on these difficult coasts a distance of six hundred miles, to visit twenty-one settlements, in which I have confirmed seven hundred and thirty-seven persons, consecrated six churches and four burial grounds, originated six new churches, and aided the repairs of fifteen churches and schoolhouses. I am now in daily expectation of receiving my family from England; and this expectation, together with a severe attack of illness, the consequence of excessive toil and exposure to bad weather, will probably detain me a few days longer at St. John's. I shall then hope to proceed southward, where much business awaits me."

A letter was read from Col. Gawler, dated Adelaide, March 6, 1841, informing the Secretary that he had drawn on the treasurers for £250 for the purpose of carrying on the building of St. John's in that city. The work, it appears, is proceeding satisfactorily, and the Rev. Mr. Farrell, the incumbent, who had performed the service in a hired house, expected that the church would be in a state to be occupied early in the summer. Colonel Gawler states, that the census returns lately transmitted give for the municipality of Adelaide a total of 8199 souls, for which there is room in the two churches for 1000 only. In the widely extended country districts, containing from about 7000 to 8000 persons more, there is not as yet a single church. One has been commenced at Port Adelaide, seven miles from the capital, and another at Port Lincoln; but the wants of settlers generally are so numerous and pressing, that it is very difficult to raise money for this object.

The Lord Bishop of Toronto, in a letter dated Toronto, August 9, 1841, offered on behalf of the clergyman and congregation at Dundas, their grateful acknowledgments for the Society's grant of £100 towards building the church at that place. His lordship inclosed memorials from the parishes of Niagara and Bytown, respectively, soliciting aid. The following is an extract from the Bishop's letter:—

"Several of the clergy, where congregations have built and are building churches, have requested me to solicit the Venerable Society for sets of books for the desk and communion-table. Such a present is highly valued by the people, as well as their clergy. Permit me to request you to bring this matter before the Board;—perhaps a dozen of sets will be placed at my disposal; if so, I shall give a faithful account of their distribution."

Twelve sets of books for the performance of Divine service in the new churches and chapels were placed at his lordship's discretion accordingly.

The memorial of the Rector and Churchwardens of the parish of Niagara stated that the population is 3990, of whom 1369 are members of the Church of England; and that since the outbreak in 1837, and the subsequent hostile incursions on the frontier, a large body of Her Majesty's troops have been stationed at the place; that the church built in 1794, through the exertions of the first settlers, was, in 1813, in the war with the United States, burnt by the enemy; but that, the walls being saved, the sacred edifice was afterwards restored, partly by the aid of government seconding the efforts of the impoverished inhabitants. In consequence of the increasing demand for church accommodation, it has been determined to make repairs and additions at the east end of the fabric; and towards the cost of this work, considerable efforts having been successfully made on the spot, the memorialists asked the assistance of the Board. The additions are proceeding rapidly.

It was agreed to grant £100 towards this object.

The memorial from Bytown stated, that, owing to the great influx of immigrants into the Colony, and the consequent deficiency in church-room, it had been found necessary to enlarge the church on an estimate of £800. The memorialists assured the Society of the inability of the congregation to raise a sufficient amount, although much has been done.

The Board agreed to grant £50.

The Rev. G. Street, resident missionary at Emily, Newcastle district, Upper Canada, wrote, with the sanction of his diocesan, applying for books for the performance of Divine service in a church which the inhabitants have erected at their own cost. He added, that there are Sunday schools in a flourishing state as to their efficiency, but that the expense of the books required for them devolves on him alone. He is also desirous of establishing a library, and would be glad of a grant from the Society.

It was agreed to grant a set of the Emigrant's Library, and books for the schools to the value of £5, and to refer him to the Bishop of Toronto for books for the performance of Divine service.

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Mr. Thomson refers to the following Gentlemen:

Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canda, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers.

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